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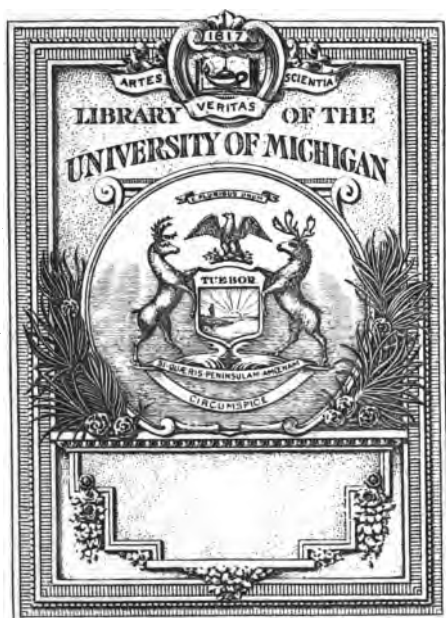
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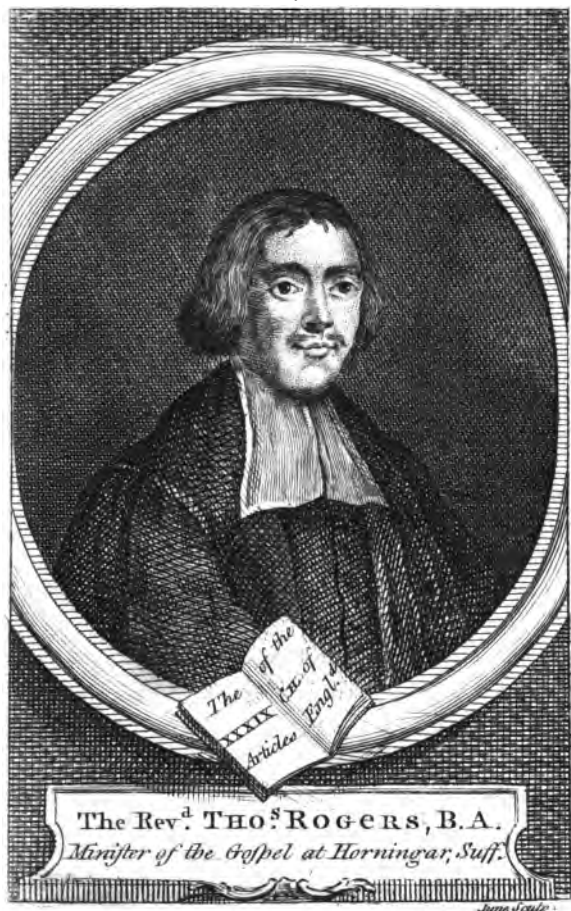


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for 1776

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A SHORT SCRIPTURAL
EXPLICATION
OF THE
FAITH and DOCTRINE
OF THE
Church of England:

AS ESTABLISHED IN HER THIRTY-NINE
ARTICLES and CREEDS.

Illustrated and Confirmed,
By many Texts of Scripture; with the Testimonies
of all the Primitive Fathers, &c.

Abstracted from a very Scriptural Commentary, on the
39 Articles, Written by the Rev. THO. ROGERS,
B. A. Chaplain to his Grace RICHARD, Abp. of
CANTERBURY, in the Reign of K. JAMES I. Also
many other valuable Notes selected from Archdeacon
WELCHMAN, Bishop BEVERIDGE, &c.

IN WHICH
All the Scripture References are carefully examined and re-
vised, several Errors discovered and corrected.

BY THE AUTHOR OF THE
CHRISTIAN'S MEMORANDUM-BOOK, &c.

Hold fast the form of sound Words, 2 Tim. i. 13.

L O N D O N:

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A D V E R T I S E M E N T:

NOTWITHSTANDING the utmost care has been taken to render this little performance as accurate as possible, yet a few literal errors, have through the hurry of the Printer, escaped notice, particular in the Preface, by omitting two or three words: These oversights, and being too brief in the abstract from Mr. ROGERS's Notes on some particular Articles, viz. Xth, XIIth, and XVIIth, has excited the remarks of a very severe Critick, a Gospel Minister, who nevertheless most generously acknowledges that the whole of this performance, appears, says he, "to be drawn up and published, with an exceeding good design: And that, (notwithstanding its defectiveness) it contains many valuable passages, and may be not altogether unuseful."

. Several of these literal errors the Editor has corrected with his pen, and others with more accuracy. Also an appendix to supply the deficiency above noticed, with some other additions, will be speedy added, which may be had singly.

T H E
E D I T O R
T O T H E
R E A D E R.

MANY attempts having been made by men of corrupt minds (particularly *Arians*, *Socinians*, &c.) to subvert and overthrow the sound Doctrine of our Church of England, as contained in her Articles and Creeds; it is therefore incumbent upon every true Minister and Member of our Church to use their utmost endeavour, and the ability which God has given them, to oppose, and, if possible, confute the errors of such men,—but more especially to strengthen and support the Truth, by the authority of the Word of God, which is *the Sword of the Spirit*.

A Commentary, or Notes on the 39 Articles, with many rare citations, both from God's Word, and the testimonies of the Primitive Fathers (written by the Rev. *Tho. Rogers*, Minister of *Hornenger*, near *Bury*, *Suffolk*, and first published by him in the reign of *K. James*), having fallen into my hands, I have perused it thoroughly and attentively, comparing scripture with scripture, to my own great satisfaction and comfort: and by the advice and desire of some spiritual friends, zealous for God's cause and glory, an abstract has

been, with great accuracy, drawn from it ; carefully compared with the holy scriptures, and some late commentaries on the 39 Articles : which the Editor humbly hopes will meet with a kind reception among the well wishers to our (now sinking) Church, and her most excellent doctrine ; in opposition to her numerous and inveterate enemies, who are striving all they can to sap and overthrow it.

Indeed much has been said already on this head, and much more may yet be advanced by men of learning : but my chief design in this undertaking, is, (that it may come at an easy price to common people) to say no more than what is barely sufficient to explain each part of the Articles ; and then more fully to prove the doctrine they maintain, by the Word of God, the holy Scripture, together with the authority of the primitive Fathers, &c. (many of whom sealed the truth with their own blood). Chiefly for the use of such as take pleasure in reading and searching the holy Scriptures, to the edifying of their Souls, and the increase of their Faith in Christ Jesus ; a most profitable exercise, in which we are frequently recommended, by an eminent Gospel minister of this City, to invoke the assistance of the holy Spirit, to enlighten and open the eyes of our understanding, that we may understand the Scripture by the inspiration of Him, who is the best and only interpreter thereof.

Mr. *Rogers*, in his Introduction, has taken notice of the indefatigable labours of some of our most worthy and learned Archbishops, Bishops, and other bold Champions for God, and the cause of our holy Religion, who spared no pains nor labour to bring about and establish the same on a strong and sure foundation, against which the gates of Hell shall not prevail.—Amongst which learned

learned divines of this country may be reckoned *Abp. Cranmer, Bp. Parkhurst, Mr. Latimer, Abp. Parker, Bp. Grindal, Abp. Whitgift, Bp. Ridley, and Mr. Gualter*, with many others equally celebrated for their piety and abilities ; who assembled and met together at two Convocations held first in the year of our Lord 1562, and again in the reign of our late most gracious Majesty Queen ELIZABETH in 1571, and again in 1604, and by divine providence they have continued (tho' often shaken) unto this day : May the Lord still continue them, to his glory, and to the good of his Church and people.

Mr. Rogers has likewise taken much pains to collect together the names of all the particular persons, sects, and denominations, who at first opposed and denied those Articles : a few of them I may occasionally mention, but their names are of no use to us : we have enough well known among us now, to fight against : may the God of all power give us strength and courage to do it, to his Honor and Glory, through Jesus Christ our Lord. *Amen.*

* * As an eminent Gospel Minister of this City has lately enforced upon his hearers, the reading the 39 Articles, I would therefore exhort every one attentively to read the Articles first, before they consult these Notes and Observations upon them.

The EDITOR.

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A SHORT SCRIPTURAL
E X P L I C A T I O N
 OF THE
Thirty-nine ARTICLES, &c.

ART. I. *Of Faith in the Holy Trinity.*

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

But one living and true God.] "That there is such a Being, " which we in English call God, (Heb. Elohim) is manifest from " the order of causes; which must derive its origin from some " first self-existent cause. From the very idea or notion of a " God, which implies in itself a necessary existence. From the " origin and government of the world. *The heavens and the earth,* " &c. which all *declare his glory*; Psal. xix. 1, 4, and from con- " sent of all nations, people and languages. The prophecies " and miracles, both of the Old and New Testament; and like- " wise the witnesses of the apostles, and all the Primitive Fa- " thers, together with many other holy and learned men; who all " agree, *There is but one living and true God.*" And this is clearly proved from the following Texts of Scripture: 1. *God said unto Moses, I AM that I AM,* Exod. iii. 14. *And thou shalt have none other gods but me.* Exod. xx. 3. Deut. xxxii. 39. *The Lord our God is one Lord,* Deut. vi. 4. *And there is none other God beside Jehovah,"* Deut. iv. 35. Isa. xlv. 6.—xlv. 5, 6. See also, 1 Cor. viii. 4, 6. *There is but one God, the Father, of whom are all things,* and Eph. iv. 6.—*The living God.* 2 Cor. vi. 16. *The true God.* Psal. lxxv. 2. 2 Chron. xv. 3. Jer. x.

10. *And this (saith St. John) is life eternal, that they might know thee the only true God.* John xvii, 3. and 1 Thess. i. 9.

Everlasting.] “He is the everlasting God, Gen. xxi. 33. Isa. ix. 28. without beginning, without end.” From everlasting to everlasting, thou art God, Psal. xli. 13. xc. 2. xciii. 2. And everlasting King, Jer. x. 10. *who only hath immortality*, Heb. i. 8, 12. 1 Tim. vi. 16. *The Alpha and the Omega; the beginning and the ending, of all Things.* Rev. i. 4, 11. And therefore (as St. Paul saith) *He that cometh unto God, must believe that he is*, Heb. xi. 6. The Almighty, Eternal, Invisible self-existent *Jehovah*, God Almighty, *which was, and is, and is to come*, 1 Tim. i. 17. Rev. iv. 8.

Without Body] As relative to God the Father, this is undoubtedly true: “For the form or shape of God is ineffable and inexpressible, and cannot be seen with our bodily eyes.” God is a Spirit, saith our Lord, *whom no man hath seen, or can see, for a spirit hath no body or flesh*, see John i. 18. iv. 24. Luke xxiv. 39. and 1 Tim. vi. 16.

Parts or Passions, &c.] *Impertibilis*, Lat. That is incapable of being divided: or *passions*, as we in English express it; though the scripture indeed (in condescension to our weak capacities) seems to attribute unto God those members, as *Eyes, Ears, Hands, &c.* Also Love, anger, hatred, &c. For 'tis said, *That God is angry with the wicked every day*, Psal. vii. 11. God was angry with *Moses* and *Aaron*, Deut. ix. 20. but all this is only spoken to come down to man's weakness, and to his better understanding the wonderful works of God. For God is a most simple essence; as by the name *Jehovah*, in Gen. xv. 7. *Amos* ix. 9. not subject to passions as man, see Acts xiv. 14. But immutable, always infinitely happy, admitting of no change, &c. Psal. cii. 26; 27. and Jam. i. 7.

Of infinite power, wisdom, and goodness,] 1st, “His power,” all power belongeth unto God, Psal. lxxii. 11. with God all things are possible, Matt. xix. 26. All things are present before him. —By the Word of his power, (saith St. Clement) were all things made, and by a word he can destroy them; for he is God Almighty. Gen. xxxiv. 11, *He can do every thing*, saith Job. *He killeth, and he maketh alive*, Job xlii. 2. Psal. cxv. 3. *But he is good to all, and his mercy is over all his works*, Psal. cxlv. 7, 9. Matt. xix. 66. Mark x. 10, Luke xviii. 19. See also Scott's Christian Life, 2d part, 242. Rev. Mr. Romaine's first discourse on the Apostles Creed,

Tbe

THIRTY-NINE ARTICLES. 3

The maker and preserver of all things.] “That this World is not eternal, neither did it arise by chance, is plain from scripture.” The royal psalmist says, *By the word of the Lord, i. e. Christ, were the heavens made; and all the host of them by the breath of his mouth, or spirit.* Psalm xxxiii. 6.

Again, “*In the beginning, (i. e. of time) God created the heavens and the earth, the sea, &c.* See Gen. i. 1, 4. Psalm cxxiv. 8. “cxxxiv. 4. and cxlvi. 6. Acts iv: 24.—“*The Father by the Son, or Word, made the worlds:*” and by him alone were all things created. See 1 John i. 2. Col. i. 16, 17. Heb. i. 2. and xi. 3. &c.

And in Unity of this Godhead, there be three Persons, &c.] This is that mystery of mysteries which the world, the carnal minded, cannot see, neither will they in any wise believe it; for as St. Paul declareth, 1 Cor. i. 21. *The world by wisdom, (their own wisdom) knew not God.* But every teachable willing mind, assisted by divine grace, who carefully reads the holy scriptures, may clearly see and distinguish a Trinity of Persons in the sacred Deity.—In the Old Testament God is frequently stiled *Elohim*, which signifies plurality; as in Gen. i. 26. *Let us make Man in our Image.* This plainly denotes a plurality of persons, see also Gen. iii. 1, 5, 13.—2 Sam. chap. vii; but in Isa. chap. vi. 3. is a stronger proof of a Trinity, where the Angels cried one to another with adoration, *Holy! Holy! Holy! Lord God of Hosts; the Almighty,* Rev. iv. 8.—In the New Testament nothing is more plain. At the Baptism of Christ, was heard the *Father's* voice; the *Son*, present in person; and the *Holy Ghost* descending upon him, Matt. iii. 17. Mark i. 10. And by the words of Christ himself, in his promise to his disciples. See John chap. xiv. 26.—xv. 26. See also Acts i. 4, 8. clearly proves a Trinity; and St. John says, *There be three that bear record in heaven, the Father, the Son, and the Holy Ghost; and these three are one,* 1 John v. 7.—“In essence “one; yet in persons three.” (Nicene Creed) also St. Peter, 2 Pet. i. 17, 18. 21. and again our blessed Lord's own words, when he gave commandment that his gospel should be preached to all nations; saying, “*Go teach all nations, and baptize them in the Name of the Father, of the Son, and the Holy Ghost,* Matt. xxviii. 19. Also St. Paul, *The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all. Amen.*

4 EXPLICATION OF THE

2 Cor. last chap. and verse.—Thus saith *Tertullian*, “ It doth appear, that the Father, the Son, and the Holy Ghost, are Three Persons, yet constituted but one God in Essence.” “ He therefore that would be saved, must thus think of the Trinity.” *Athanasius’s Creed*.

See *Ignatius*, *St. Cyprian*, *Justin Martyr*, *St. Basil*, *Theophilus*, of *Antioch*. &c. See also *Stillingsfleet* on the Trinity, *Pearson* on the Creed, *Hooper*, *Prideaux*, *Bp. Beveridge*, *Archdeacon Welchman*, and the Rev. Mr. *Romaine*, in his late Discourses on the Creeds.

ART. II. *Of the Word or Son of God, which was made very Man.*

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and one substance with the Father, took man’s nature in the womb of the blessed virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man, who truly suffered, was crucified dead and buried, to reconcile his Father to us, and to be a Sacrifice, not only for original guilt, but also for actual sins of men.

The Son, &c.] The second person in the blessed Trinity, is that very Word, which was declared by St. John, chap. i. saying, *In the beginning was the Word and the Word was with God, and the Word was God.* This is spoken of Christ, therefore Christ is God; See also Isa. ix. 6. Begotten of the Father from everlasting; and therefore very God, See Psal. ii. 7. John i. 18. Acts xiii. 33. Heb. i. 5. John xvii. 3. Matt. i. 23. *Justin Martyr*, saith “ The word being the First-begotten of God, is also God.” So saith *Origen*, *Irenæus*, &c. Thus “ The Godhead of the Father, of the Son, and of the Holy Ghost, are all one, in power co-eternal together, and co-equal,” *Athanasius’s Creed*.

Very

THIRTY-NINE ARTICLES. 5

Very and eternal God.] Not metaphorically, but properly so called, *who is over all, God blessed for evermore. Amen.* See Rom. ix. 5. Isa. xl. 3. Hosea i. 7. John xx. 28. Again, *Christ saith, I am the first and the last, the Alpha and the Omega, the beginning and end,* Rev. xxii. 30. Again, *I and my Father are one,* John x. 30. Col. ii. 19.—And St. Peter with the rest boldly declared, saying, *Thou art Christ the Son of the living God.* Matt. xvi. 16. and John vi. 69. “The very word, the very truth, and very life.” *Saith Origin.*

Christ took Man's nature, in the womb of the blessed virgin.] Therefore very man, according to God's promise, *The seed of the woman, shall bruise the serpents head,* (i. e. Satan), see Gen. iii. 15. also Gen. xlix. 10. Again, *Behold a virgin shall conceive and bear a Son,* Isa. vii. 14.—*And she was found with Child of the Holy Ghost,* Matt. i. 18. Luke i. 27. “That ray of God,” saith St. Cyprian, descended into a virgin, and put on flesh by “the operation of the Holy Ghost.” Hence the divine and human nature of Christ were united together in one person according to the holy scriptures, never to be separated. *For the word was made flesh and dwelt among us, and we beheld his glory,* saith the evangelist, John i. 14. Again, *Christ took not on him the nature of angels, but he took on him the seed of Abraham,* (according to the flesh) “that he might be a merciful and a faithful high priest, in things pertaining unto God; to make reconciliation for the sins of the people, Heb. ii. 16, 17. and to give his life a ransom for many,” 1 Tim. iii. 6. Eph. ii. 16. 17. As St. Peter also hath declared, when the multitude (touched with a sense of their sins) cried out, saying, *What shall we do?* He answered, and said, *Believe on the Lord Jesus Christ, and ye shall be saved.* See Acts ii. 37. and xvi. 30, 31.—“Therefore the true faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, by ineffable generation from eternity, is both God and Man. *Athanasian Creed.* See Heb. i. 5, 6. also Isa. liii. 8.

Who truly suffered.] “According to the human nature, for as to the divine nature it was impossible,” Matt. xxvii. (*Clement of Rome.*) That Christ did truly suffer in Body, *Hunger, Thirst, Pain, &c.* yet not for his own sins, *for he knew no sin, neither was guile found in his mouth.* 1 Pet. ii. 21. *But for our sins, and our iniquities was he bruised,* saith the prophet Isa. liii. 5. John iv. 7-19. 28, 29. Luke xix. 41. and Heb. ix. 25, 26. “Christ bled
“ and

6 EXPLICATION OF THE

“ and suffered all the wrath of God, as saith *St. Clement*.” Again
 “ Christ gave his blood for us ; his flesh for our flesh, and his soul
 “ for our souls,” saith *Ignatius*.

He was crucified, dead, and buried. See John xix. 18, 20. Matt. xxvii. 35—60. Luke xxiii. 53.] “ To reconcile his Father unto
 “ us”, or rather, as St. Paul saith, *to reconcile us* (Gentiles as well as Jews,) *unto God*, Rom. v. 10. 2 Cor. v. 18, 19. Eph. ii. 16, 17. *For he gave himself a ransom for all Men*, 1 Tim. ii. 6. 1 John ii. 2. *Suffering for our sins, the just for the unjust, to bring us to God*, Peter, 1 Ep. iii. 18. John i. 29. and Isa. liii. 4, 5, 6. *Surely, he hath borne our griefs and carried our sorrows—*
 “ Thus it behoved Christ to suffer, to take away or destroy sin ;
 “ not only original guilt, but also the actual sins of all believers.”
For he made himself to be sin for us, who himself knew no sin, that we might be made the righteousness of God in him, 2 Cor. v. 21. See also Acts ix. To this gave all the prophets witness, and all the Primitive Fathers, as *Ignatius, Justin Martyr, Clement of Alexandra, St. Cyprian, Origin, Tertullian, &c. &c.* See also Bp. *Beveridge's Comment, Pearson on the Creed*, p. 364. the Rev. Mr. *Romaine* in his 3d, 4th, and 5th discourses on the Creed.

ART. III. *Of the going down of Christ into Hell.*

AS Christ died for us, and was buried : so also
 it is to be believed that he went down into
 Hell.

“ *That Christ died for us, and was buried*] has been fully
 “ proved in the foregoing article, from many texts of scripture.”

“ So also it is to be believed that he went down, or descended into
 “ hell,” Eph. iv. 9. To this article most of the ancient Fathers
 have given their assent ; some say for one thing, and some for
 another : I shall cite a few of them here. *Ignatius* says, “ Christ
 “ descended into hell alone, but that he ascended with a multi-
 “ tude,” *Irenæus* saith, “ That Christ was in the middle of the
 “ shadow of Death, where the souls of the dead are ; then he
 “ rose again with his body,” agreeable to the words of the royal
 Psalmist :—*Thou wilt not leave my Soul in hell, (Hades, the place*
 of

THIRTY-NINE ARTICLES. 7

of the dead) *nor suffer thine Holy One to see corruption.*" Psal. xvi. 10. This was spoken of Christ, as appears by 1 Cor. xv. 3, 4. and Acts ii. 27, 31. Also *Asbanasius*, *St. Ambrose*, *St. Basil*, *St. Jerome*, *Fulgentius*, and *St. Augustine*, all say, "that the soul of Christ was in the place of hell."* *St. Peter* saith, "*That Christ suffered for sins; being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison: which some time were disobedient; 1 Pet. iii. 18, 19, 20.* And again, *that he loosed the pains of hell, or death; Acts ii. 24.*—Yet many of our modern divines are not so well reconciled to this article of Christ going down into hell. Because our Lord said unto the Thief on the Cross (who confessed him to be the Son of God,) *To-day shalt thou be with me in Paradise*, Luke xiii. 43. compare this with *St. Paul's* words concerning paradise, 2 Cor. xii. 4. and *St. John's* revelation, chap. ii. 7. Then Christ's Soul must needs pass through the regions of Hell, into paradise; or else through paradise into hell.—But, as an eminent and learned divine justly observed, in discoursing on that article, "Christ entered immediately into Hell while he hung on the Cross; for he gave his soul an offering for sin, or as *St. Peter* affirms, *Himself bare all our sins in his own body on the tree,*" 1 Pet. ii. 24. That he endured all the fiery wrath of God, all the pain, all the agony, and curse (represented by the pains of hell,) which were due for our sins, both original and actual, for he trod the wine-press of God's wrath alone, "and drank up all the dregs of that bitter cup." See Isa. lxiii. 3, 4. Matt. xxvi. 38.—xxvii. 46. *And having spoiled principalities and powers, he made a shew of them openly, triumphing over them,* Col. ii. 15. That all who believe in him, might be set free from all the powers of sin, death, and hell, for ever and ever. Rom. v. 1, 2.—viii. 1, 2.

* See Bp. Beveridge's Comment.

ART. IV. *Of the Resurrection of Christ.*

CHRIST did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature,

nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

Christ did truly rise again.] This is a most blessed truth, and worthy of all acceptation;—*Thou wilt not leave my Soul in Hell, said David, nor suffer thine Holy One to see corruption,* Psalm xvi. 10. That Christ did rise again from the dead with the same body, is shewn by many plain texts of scripture, which were recorded for the confirmation of our Faith. This our Lord himself had declared to his disciples, Matt. xx. 19. and to the Pharisees by the sign of Jonah being three days and nights in the whale's belly, See also Hosea vi. 2. John xx. 19. Matt. xxviii. 6. Acts x. 41. And St. Paul boldly affirms, That he died and was buried, and that he rose again the third day according to the scriptures; and was seen of many brethren, besides all the Apostles. 1 Cor. xv. 4, 5, 6. Acts ix. 4. Col. i. 18.—*Irenæus* saith, "I knew him alive in the flesh, even after his resurrection, and I believe in him; and when he came to those who were with Peter, he said to them, Take hold on me; feel me, and see that I am no imbodied spirit." So *Tertullian* saith, "Christ rose again in the substance of the flesh, and shewed his disciples, with Thomas, the marks of the nails, and spear, that they might believe," Luke xxiv. 38, 39. John xx. 19.

"And having taken again his own body," *he ascended into heaven, where he now sitteth at the right hand of God.* See Psalm cx. 1. xii. 36. Mark xvi. 19. "And he will come again," saith *Irenæus*, "with the same flesh in which he suffered on the cross, at the last day, to judge both the quick and the dead:" so saith Peter, Acts i. 11.—x. 41. God shall judge the world in righteousness by Jesus Christ. Acts xvii. 31, 32. Rom. ii. 16. Tim. iv. 1, 8. James v. 9. *And we shall all appear before the judgment seat of Christ.* Rom. xiv. 10. "And then will he render unto every man according to his works." See Matt. xxv 23, 29, 30, 33—46. 2 Cor. v. 10. *And the wicked shall go away into everlasting punishment, but the righteous into life eternal,* Den. xii. 2. John v. 29. See also *Sherlock* on Judgment, and *Sent's* Christian's Life; also Mr. Romaine's discourse.

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ART. V. *Of the Holy Ghost.*

THE Holy Ghost, proceeding from the Father and the Son, is of one Substance, Majesty, and Glory, with the Father, and the Son, very and eternal God.

The Holy Ghost] Many at this day, as well as in former times, deny the power and Godhead of the Holy Ghost. “ Yet nothing less than the infinite power of God the Holy Ghost, saith Bp. Beveridge, can convince mortals (who are lost in rebellion against God) that there is any such Being as the Holy Ghost.” That the Holy Ghost is very and eternal God, appears plainly from those many operations attributed to the Holy Ghost, or Holy Spirit, recorded in the scriptures, as distinct from the Father, and the Son, yet of equal power, and eternally proceeding from both. See Matt. x. 20. Rom. viii. 9, 11. 1 Cor. iii. 16. Heb. ix. 14. Peter saith, *that of old time the prophets, and all holy men of God, spake as they were moved by the Holy Ghost*, 2 Pet. i. 21. *The Spirit of God hath made me, and the breath of the Almighty hath given me life,** Job xxxiii. 4. Job received this knowledge by the influence of the Holy Ghost. See also Mark xii. 36.—xiii. 4. Acts i. 16.—iv. 8. Ananias and Sapphira are said by Peter to lye against God, the Holy Ghost, Acts v. 3. again, the Holy Ghost is called *the Spirit of Christ*, 1 Pet. i. 11. and our blessed Lord promised his disciples, that he would send the Holy Ghost, *who should teach them all things*, John xv. 26.—xvi. 14. and that he should *convince the world of sin*. &c. John xvi. 8, 9. and make intercession for the saints, Rom. viii. 26, 27.

Very and eternal God.] This is evident, since those things are attributed unto the Holy Ghost, which cannot be ascribed to any but God; it necessarily follows that the Holy Ghost is also “ very and eternal God,” equal “ with the Father and the Son.” See 1 Cor. iii. 16, 17. John i. 1. Psal. civ. 30. *Athanasian Creed.* (The most notorious opposer of the Godhead of the Holy Ghost was *Macedonius, of Constantinople*).

* Mr. Romaine's 10th Discourse on the Apostles Creed.

Again the Holy Ghost or Spirit of God was present, assisting at the creation of the world to give Life, Gen. i. 2.—ii. 7. When God breathed into man's face, or *nostrils*, the breath of life; by the Holy Spirit. Compare this with John iii. 5, 6, 8. where Christ is speaking of a second restoring to spiritual life, by the Holy Spirit, which *Adam*, and we all in him, have lost by sin. Again, the Holy Ghost effected the Incarnation of Christ, Matt. i. 18, 20. Luke i. 17. *He teacheth all things, leadeth into all truth: giveth utterance to his servants; and sealeth the elect unto the day of Redemption.* See John xiv. 26.—xvi. 13. Acts ii. 4. 1 Cor. xii. 8. Eph. iv. 30.—1 John v. 7. and happy are they, *who can call Jesus Lord, by the Holy Ghost*, 1 Cor. xii. 3. See *Pearson* on the Creed.—The Sin against the Holy Ghost. See Art. XVI.

ART. VI. *Of the Sufficiency of the holy Scriptures for Salvation.*

HOLY Scripture containeth all things necessary to Salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation. In the name of the holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose Authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

GENESIS,

Exodus,

Leviticus,

Numeri,

Deuteronomium,

Joshua,

Judges,

Ruth,

The First Book of Samuel,

The Second Book of Samuel,

The First Book of Kings,

The Second Book of Kings.

The First Book of Chronicles,

The Second Book of Chronicles,

The First Book of Esdras,

The Second Book of Esdras,

The Book of Hester,

The Book of Job,

The Psalms,

The Proverbs,

Ecclesiastes, or Preacher,

Cantica, or Songs of Solomon,

Four Prophets the greater,

Twelve Prophets the less. And

And the other Books (as *Hierome* saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any Doctrine: Such are these following :

<i>The Third Book of Esdras,</i>	<i>Baruch the Prophet,</i>
<i>The Fourth Book of Esdras,</i>	<i>The Song of the Three Children,</i>
<i>The Book of Tobias,</i>	<i>The Story of Susanna,</i>
<i>The Book of Judith,</i>	<i>Of Bell and the Dragon,</i>
<i>The rest of the Book of Hester,</i>	<i>The Prayer of Manasses,</i>
<i>The Book of Wisdom,</i>	<i>The First Book of Maccabees,</i>
<i>Jesus the Son of Sirach,</i>	<i>The Second Book of Maccabees.</i>

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

Although some of the ancient fathers and doctors at first did not receive all the Books of the New Testament as Canonical, yet in process of time they were all received and acknowledged by common consent of the whole Church of Christ all over Christendom: for the Holy Spirit in the hearts of all true believers doth testify, that they are from God, as they carry a divine authority with them. *Every word of God is pure: add thou nothing unto his words, lest he reprove thee, and thou be found a liar,* Prov. xxx. 5, 6. *The whole scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.* 2 Tim. iii. 16, 17. So *Ignatius*, *Tertullian*, *St. Cyprian*. *Origen* observes, that the books of the Old Testament are twenty-two, the exact number of the Hebrew letters.

ART. VII. *Of the Old Testament*

THE Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and Man,

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being both God and Man. Wherefore they are not to be heard, which feign that the Old Fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral.

Not contrary to the new.] “For holy men of old looked for
 “eternal happiness thro’ a Saviour to come, as well as for tem-
 “poral blessing: all the prophets spake of a Saviour to come.
 “Of his Incarnation, his Birth, his Power, his Office, his
 “Miracles, his Sufferings, Death, Resurrection, and Ascension;
 “&c. as clearly as if they had really seen him.” The first
 blessed promise is to *Abraham*, and his seed. Gen. xxii. 17, 18.
 Psal. ii. 7. confirmed Acts xiii. 33. Heb. i. 5. Isa. vii. 14. Com-
 pare Matt. i. 23. Luke i. 31.—His *Office*, &c. See Isa. xlii.
 1, 5, lxi. 1. Also Matt. xii. 18. Luke iv. 18. *His Humility*,
 Zech ix. 9. Compare Matt. xi. 5. John xii. 15. *His Suffering*
and Death, Isa. liii. 4, 5. Compare Matt. viii. 17. Rom. iv.
 15. 1 Cor. xv. 3. 1 Pet. ii. 24. *His Resurrection*, Psal. xvi.
 10.—Acts ii. 31, 32. Thus the Old Testament and the New
 exactly agree with each other, and convey a great authority to
 those blessed truths; both speak of the same blessings in Christ,
 both point to the same end, the recovery of fallen man, and
 eternal salvation through Jesus Christ, that God-man. “We
 “love the prophets,” (says *Ignatius* in his epistle) “because
 “they preach the gospel, and hoped in Christ, and looked for
 “him.” Read the confession of *Old Simon* Luke ii. 29, 30.
 “The writings of the prophets, are Evangelical, sound, pure,
 “and perfect.” *Irenæus*, *Justin Martyr*, &c.

The Law-giver.] That is, the ceremonies of the Mosaical
 law, were to be abolished, as God himself foretold, Jer. xxxi.
 31, 32. Christ came to fulfill the law for us, so that neither the
 Mosaical law, nor any of the Jewish ceremonies, are to be ob-
 served

served by us christians; as St. Paul and St. Peter do clearly demonstrate in their epistles, &c. See Acts x. 13. Gal. ii. 3, 4. iv. 10. Eph. ii. 14, 15. Col. ii. 16, 17. But the moral law established by Christ is to be strictly observed and read by all christians. See Matt. v. 17, 18, 19. Acts xv. 20,—29. Rom. xiii. 1. 1 Pet. ii. 13. Acts xxii. 25. xxv. 11. James ii. 8, 9, 10.

ART. VIII. *Of the three Creeds.*

THE three Creeds, *Nicene Creed*, *Atbanasius's Creed*, and that which is commonly called the *Apostles Creed*, ought thoroughly to be received and believed: for they may be proved by most certain warrant of holy Scripture.

Creeds.] “In Latin, *Symbola*, which also signify watch-words, or signals in war.” Archbishop *Welchman*. *Nice* or *Nicene Creed*, so called because the greatest part of it was composed by the Fathers who were assembled at the council of *Nice*, a city of *Bithynia*, in the reign of *Constantine the Great*, who summoned together all the Bishops and Fathers in Christendom, to the number of 318, in the fourth century, about 325 years after our Saviour's Incarnation. That part of it which relates to the divinity of the Holy Ghost, was added by the council of *Constantinople*, some years after. *Archdeacon Welchman*.

Atbanasius's Creed.] So called, not because it was wholly written by *Atbanasius*, but because it is quite agreeable to his sentiments, who was the most celebrated champion for the orthodox faith of the gospel; and was levelled directly against *Arius* the heretic, and his followers. This, as well as the *Apostles Creed*, is most clearly to be proved from many plain texts of scripture, which are quoted, and to be found in this work, under their proper heads: *Of God the Father, Elohim*. See Article first.—*Of God the Son*, in unity with the Father. See Art. 2d.—*Of God the Holy Ghost*, the third person in the ever blessed Trinity, “Who with the Father, and the Son, is co-eternal together, and co-equal.” See Art. 5.

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The Apostles Creed.] “ Not composed by them, as we now
 “ have it, but because it contains their whole and united senti-
 “ ments, agreeable to the scripture and the counsel of God,
 “ and the precepts and doctrine delivered to them, by our
 “ blessed Lord himself, who, immediately before his ascension
 “ into heaven, commanded them to go and preach this gospel to
 “ all nations, and to baptize them in the name of the *Father*,
 “ the *Son*, and *Holy Ghost*,” three persons in one *Jehovah*.
 See Matt. xxviii. 19. 1 John v. 7.

The Creeds ought thoroughly to be received and believed:] “ be-
 cause most clearly proved by the Word of God, the Holy Scripture
 of old, as well as by the words of the Apostles themselves; since
 several of the Fathers affirm, that the twelve sentences, or
 parts of the Apostles Creed, were uttered distinctly by each of
 them, as I shall notice by and by. St. *Ambrose* saith, “ That
 “ the Creed of the Twelve Apostles, who, like wise workmen
 “ being met together by the council, they formed a key, as it
 “ may be truly so called, whereby the Devil’s darkness is
 “ opened, and the true light of Christ comes in,” St. *Austin*,
 St. *Hierome*, &c, say, “ That the symbol of our Faith and
 “ Hope, delivered by the 12 Apostles, is not written in ink on
 paper, but in the fleshly tables of the heart.” See Bp. *Beveridge*
 on this article, *Hocker’s Eccl. Pol.*

The Apostles Creed, or Confession of Faith, in 12 Parts, with Scripture Proofs.

- 1 I believe in (one) God the Father Almighty; Deut. vi. 4;
 Psal. xc. 2. Rev. iv. 8. This confession is the grand
 foundation of our Faith; not only of the Apostles, but of all
 believers, in all ages. *For he that cometh unto God (saith the*
Apostle) must believe that he is, namely, (the Almighty,
Eternal, Invisible, Self-existent Jehovah), Heb. xi. 6.
2. The maker of heaven and earth; John i. 1, 2. Psalm
 cxlvi. 6. Heb. i. 1.
3. I believe in Jesus Christ his only Son our Lord (and Red-
 deemer). John i. 18,—vi. 69. 1 John iv. 9. Thou art
 Christ, the Son of the living God; saith *Peter*. Matt. xvi.
 16. Heb. i. 5. See Art. 2d.

4. Who

- 4 Who was conceived of the Holy Ghost, born of the Virgin Mary; as promised, Isa. vii. 14. and fulfilled, See Matt. i. 18. Luke i. 27.
 - 5 He suffered under Pontius Pilate, was crucified dead, and buried. See John xix. 1 to 24. Luke xxiii. 52. A sacrifice for sin. See Heb. ii. 9, 17.—ix. 26.
 - 6 { He descended into Hell, See Psal. xvi. 10. Acts ii. 31. 1 Cor. xv. 55, 56. the third day he rose again from the dead; and was seen of many brethren, 1 Cor. xv. 4, 5. Acts ix. 4* Col. i. 18. See Art. 5.
 - 7 He ascended into heaven, Luke xxiv. 51. Acts i. 9, 10. and sitteth on the right hand of God the Father Almighty; Eph. i. 20. iv. 8. 1 Pet. iii. 22. Psalm cx. i. Matt. xxii. 44. Mark xvii. 19. Acts iii. 9, 10.
 - 8 From thence he shall come again to judge both the quick and the dead; John v. 22. Acts i. 11. Phil. iii. 20. 1 Cor. xv. 52.
 - 9 { I believe in the Holy Ghost, (the Sanctifier) John iv. 24. xvi. 16. Heb. ix. 14. Matt. x. 26. 2 Pet. i. 21.
 - 9 { The holy catholic church; See Cor. i. 21, 22. Rom. xii. 5. Eph. v. 25, 26. 2 Tim. i. 9.
 - 10 { The communion of saints, See Eph. iv. 3, 15. 1 Cor. x. 16. 1 John i. 7.
 - 10 { The forgiveness of sins; See Isa. xlv. 22. Matt. xviii. 23. Colos. ii. 13, 14. 1 John i. 9.
 - 11 The resurrection of the flesh, or body. John v. 28, 29. 1 Cor. xv. 20, 34. Colos. i. 16. Phil. iii. 21.
 - 12 And the life everlasting. See Dan. xii. 2.* John vi. 39, 40. 1 Pet. i. 4. Rev. xxi. 4.
- And all said Amen:—So be it.

I shall just add a word or two upon this grand and most sublime conclusion of this Article of the Apostles Creed, viz. “*The Life everlasting*,” a thing much easier expressed than understood. “For eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive (saith the Apostle) what good things God hath prepared for them that love him.” Isa. lxiv. 4. 1 Cor. ii. 9, 10.

1. *Everlasting* or *eternal life* is a state directly opposite to that of *eternal*, or *everlasting death*; the one includes all happi-

* The Rev. Mr. Romaine’s 15th Discourse.

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ness and felicity, which all true believers in Jesus Christ shall hereafter fully and perfectly enjoy in the presence of God, and that innumerable company of Saints and Angels, in the realms of bliss and glory; while the wicked, and all unbelievers in Christ and his gospel, will be banished for ever from God's presence into everlasting torments, with the company of Devils and damned Spirits; in that *Lake, where the worm dieth not, and the fire is not quenched.* Read Isa. lxvi. 24. Matt. xxv. 41. Mark ix. 43, 44. John v. 29.

The Prophet *Daniel*, speaking of the *Resurrection*, saith, "*And many (i. e. all) that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt.*" Daniel xii. 2. John iii. 16.

But for the believer's comfort, our blessed Lord saith, *He that heareth (or regardeth) my Word, and believeth on him that sent me, hath everlasting life; is now really possessed of it: and shall not come into condemnation.* John v. 24, and vi. 40. 1 John ii. 25. *but he that believeth not, (these truths) shall perish everlastingly.* Mark xvi. 16. John xii. 48. 1 John v. 12.

"As many therefore (saith *Irenæus*) as subscribe to these Articles, and yet do not truly believe that these Creeds are agreeable to the Holy Scriptures, are highly guilty of lying both against God and man, and their own conscience:" for St. Jude saith, "*This is the Faith once delivered unto the Saints.*" Jude's Epistle; and St. Paul writing to *Timothy*, saith, *Hold fast the form of sound words,—in faith and love, which is in Christ Jesus.* 2 Tim. i. 13.

Besides the three Creeds, we have now in use, there were several other Creeds used in the primitive church, viz. one written by St. *Cyril*, one by *Irenæus*, one by *Tertullian*, and another by *Gregory Thaumaturgus*, &c. all confirm a blessed, perfect, and undivided Trinity, viz. one *Father*, one *Son*, "*one Holy Ghost*, three Persons in one *Jehovah*: Co-eternal together, and coequal: not divided, nor excluded in glory, "*dominion, nor eternity.*" See the Rev. Mr. *Romaine's* illustration of the *Athanasian Creed*.

† Many have been the opposers of these Creeds at the beginning of the Reformation; and we have too many amongst us at this day, who deny these truths.

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ART. IX. *Of Original or Birth-Sin.*

ORIGINAL Sin standeth not in the following of *Adam* (as the *Pelagians* do vainly talk); but it is the fault and corruption of the nature of every man, that naturally is ingendered of the offspring of *Adam*, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain; yea, in them that are regenerated: whereby the lust of the flesh, called in Greek, *φρόνημα σαρκός* which some do expound the Wisdom, some Sensuality, some the Affection, some the Desire of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

Original Sin.] " Though there be no such word as original sin to be found in the Scriptures; yet there is such a thing to be found in our hearts, we have too sad and woful experience." Bp. *Bev.* And since *Infants*, as well as adult persons, have need of a mediator, it follows that there is something in them which stands in need of being remitted; and what can this be but sin? And since these *Infants* are not capable to follow or imitate any other person, it is evident that original sin is the fault and corruption of nature. See Rom. v. 14. where it says, *Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression*: Therefore says St. Paul again, *By one man's disobedience many were made sinners.* Rom. v. 12, 13, 18.—It is

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written of *Job*, that he was a righteous man, devout towards God, eschewing all evil, and yet this same *Job* accuseth himself before God, and acknowledgeth that no one is without pollution. *Job* xiv. 4, 17. And *Psal* li. 5. *If we say we have no sin, we deceive ourselves, &c.* 1 *John* i. 8. *Eph.* ii. 3, 4.

Of his own nature inclined to evil.] “ Every imagination of “ the thoughts of man’s heart, is evil continually; from his “ Youth.” *Gen.* vi. 5, 12,—viii. 21. See also *Matt.* xv. 19. 20. 1 *Cor.* vi. 10, 11.—*There is not a just man on earth, that doeth good and sinneth not.* *Eccl.* vii. 20. *The flesh always lusteth, or striveth against the Spirit. : So that we cannot do the things that we would* *Gal.* v. 17.

Deserveth God’s wrath.] Not because God imputes to Adam’s posterity the crime that he committed in eating the forbidden fruit, for which God forgave him on his repentance; but because by that sin, eating of that tree which God told him and warned him of, that it was death to eat of it. *Gen.* ii. 17. By which Adam corrupted his whole nature, and therefore from a corrupt parent we are born a corrupt offspring, *for who can bring a clean thing out of an unclean?* Not one, saith *Job*, xiv. 4. Original righteousness being lost, nothing of good remaineth in us, so nothing of good can proceed from us; *An evil tree cannot bring forth good fruit*; but evil. *Matt.* vii. 17, 18. And therefore is worth nothing but to be cut down as fuel for the fire, even the fire of God’s eternal wrath. See *Rom.* i. 18. *Heb.* ii. 4. *Deut.* xxii, 26. *Gal.* iii. 11. *Bp. Beveridge.*

And this Infection remaineth.] This all who believe, too sadly experience; *Ram.* viii. 15.—21. “ And if the Lord was just to mark iniquities who would stand?” *Psal.* xxx. 3. *For all have sinned, &c.* *Rom.* iii, 23. But God is just, therefore he will punish sinners.” No, he has found a ransom; therefore will he spare, and pardon. See *Rom.* v. 18. *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.* *Rom.* viii. 1. *And if we sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins.* 1 *John* ii. 1, 2. Not that we should wilfully commit or live in sin, God forbid. *We are to mortify our members which are upon earth.* Read *Col.* iii. 5. 1 *Pet.* iii. 11. The Lord enable us all so to walk before him

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him as dear children, in humble dependence on his Grace, and in chearful obedience to his commands. *Amen.*

ART. X. *Of Free-Will.*

THE condition of man, after the fall of *Adam*, is such, that he cannot turn and prepare himself by his own natural strength and good works to faith, and calling upon God : wherefore we have no power to do good works pleasant and acceptable to God without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

“ When God created man in his own image, he made him perfect and upright, endued him with all knowledge, freedom of will, and various affections, able to stand, but liable to fall.” *J. W.*

The condition of Man since.] “ God created man perfect, with a Will free to chuse the good and refuse the evil ; but he fell, and lost that liberty. When he committed sin, he broke that power which he had of election or choice : he ceased to be free with relation to Good, and became the servant of sin : from whence proceedeth all that Blindness of understanding, that Perverseness of the will, and such Impetuoufness of his passions and appetites, that when left to himself he is not able to discern, or to chuse those things that are good, but contrarywise he chuseth the things that be evil.” Therefore (as saith the Apostle) “ *They that be in the flesh cannot please God.*” Rom. viii. 8. Archdeacon *Welchman*.

Hath no power.] For “ when man fell from God (says that good bishop *Beveridge*), great was his fall ; for he fell from the Creator to the creature ; he fell from heaven to earth : from the height of happiness to the depth of misery ; for he fell from holiness into sin. And ever since man fell from holiness into sin, he hath thereby been disabled from raising up himself from sin to holiness,” &c. without God’s grace, through Jesus Christ, who says, “ I am the way, the truth,

“ and the life, and no man cometh unto the Father but by me,” John xiv. 6. vi. 44. 1 Cor. ii. 14. And “ *That we are not sufficient of ourselves to think a good thought,* 2 Cor. iii. 5. “ much less to do a good action, so great is our helplessness.”

But by Christ working with us, &c.] “ All the spiritual benefits which God the Father ever conferred upon man, he did it by, and for the sake of Christ alone. And therefore, “ as many as did please God, under the first covenant (as shewn “ *Heb. xi.*) did it not by the strength of their own free will, “ For we can neither believe, will, or do any thing, but by “ the assistance of God’s free Grace, conferred through Christ, “ whose merits extendeth through all generations. Who is therefore called, *the Lamb slain from the foundation of the world* “ (for his people). Rev. xiii. 8. This article is also levelled “ against the *Pelagians*, who assert that man is sufficient of himself to do good works, &c.” Archdeacon *Welchman*. (It is great pity we have so many *Pelagians* among us at this day).

All the Primitive Fathers, and Reformed Churches, agree to this article. See more in Bp. *Beveridge’s* Notes.

ART. XI. *The Justification of Man.*

WE are accounted righteous before God, only for the Merits of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings. Wherefore, that we are justified by Faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

The justification of a sinner by Faith alone in the merits of Christ, is the grand foundation, and great bulwark of the christian religion, saith *Luther*.

Justification, in the scripture sense, signifies pardon, the knowledge of remission of sins; peace and reconciliation towards God; through Jesus Christ. Rom. v. 1, 2, 10. Eph. ii. 18. “ 2 Cor. v. 18. Heb. ii. 18. For if we neglect the article “ of *Justification*, says *Martin Luther* (in his epistle to the Galatians), we lose altogether.” *Accounted*

Accounted righteous before God only for the merits of Christ by Faith, &c.] “ Since the very best works of the very best men “ living are imperfect; so that if God was to enter into judgement “ *with his servants, no man living would be justified.*” Psalm cxliii. 2. It follows then, as many as are justified before God, are justified only because of the merits of Christ by Faith, i. e. a lively faith. Read Rom. iii. 24, 25, 26. Gal. v. 6. Eph. ii. 8, 9. *Irenæus* and *St. Cyprian* say, “ That it is “ Faith alone that profits us; the Faith alone which is towards “ the most high God, justifieth man.”

By Faith only.] “ Note,—That we are justified by Faith, “ not *because* of Faith, for there is not more merit in our “ faith, than in our works, both are imperfect in us; Faith, “ therefore, is not the cause but the condition of our justifi- “ cation. *It is the gift of God, through Jesus Christ.*” Eph. i. 8. ’Tis said, that *Abraham* “ believed God, and it was “ imputed or accounted to him for *Righteousness.*” Gen. xv. 6. Rom. iv. ii. Therefore whoever believeth God, and liveth by *Abraham’s* Faith, a Faith accompanied with obedience, will also be found righteous before God. *The just shall live by Faith.* Heb. ii. 5. *All that believe in Christ, are justified freely from all things.* Rom. iii 24, 26. Mark v. 36.

This is a wholesome doctrine, and very full of comfort.] Because being justified by Faith we have peace with God, through our Lord Jesus Christ, and rejoice in hope of the glory of God. Rom. v. 1, 2. Eph. ii. 18. Acts x. 43. See Homily on Salvation by Faith. *St. Basil, St. Chrysostom, Claudius, and St. Ambrose,* speak of this Faith of *Abraham*, and all the Fathers agree thereunto.—Lord, increase our Faith.

ART. XII. Of good Works.

ALBEIT that good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God’s judgement; yet are they pleasing and acceptable to God in Christ, and do spring necessarily out of a true and lively Faith; inso-
much

much that by them a lively Faith may be as evidently known, as a tree discerned by the fruit.

Good works the fruits of Faith.] Although good works are not meritorious, neither can they put away sin, yet they are pleasing unto God, and accepted through his beloved Son, who gave himself for us, *that he might purify unto himself a peculiar people, zealous of good works.* Eph. ii. 10. Now the tree being made good, being ingrafted into Christ through justification, consequently the Fruit will be good, and therefore pleasing and acceptable to God in Christ; being made new creatures, by Faith in him. Who has appointed them rewards both in this life, and in that which is to come. See Matt. v. 5, 8.—Mark xi. 29, 30, and 1 Tim. iv. 8.

Fruits of true Faith.] That there is a false Faith as well as a true Faith, God's word teacheth plainly. *Shew me thy Faith without thy Works,* says St. James, *and I will shew thee my Faith by my Works: For Faith without Works is dead,* is a dead Faith. Jam. ii. 17, 18. *They that are in the Flesh cannot please God;* because such have not Faith. Rom. viii. 8. and, *without Faith it is impossible to please God.* Gal. v. 6. *Unto the pure, all things are pure: but unto them that are defiled, and unbelieving, is nothing pure; their mind and conscience is defiled.* Tit. i. 15. Rom. xiv. 20. True Faith worked by love. “Faith is our Guide, and love is the way which leadeth unto God,” faith Ignatius.

A true Faith hath always Love joined unto it,] And consequently is neither inactive, nor unfruitful. *If ye love me,* says Christ, *keep my Commandments. Love one another, as I have loved you; Love is the fulfilling of the whole law.* Rom. xiii. 10. *And now the God of Peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the Sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is pleasing in his sight through Jesus Christ, to whom be glory for ever and ever,* Amen. Heb. xiii. 20, 21. To this article agree Clemens Romanus, Irenæus, Justin, St. Hilary, Theophilus, Origen, Polycarp, St. Chrysostom, &c. See Bp. Beveridge's Comment, which is more largely explained in this article.

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ART. XIII. *Of Works done before Justification.*

WORKS done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of Faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-Authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

“ In Man’s first state, as he came out of the hands of his Creature, he had a power to continue in the state of integrity; yet being liable to fall; he fell, by transgression:” See Article 10. And therefore until Man is again restored to God’s favour by the operation of the Spirit, he can do nothing pleasing to God, “ Before a man is regenerate and born again of Spirit, he cannot so much as see the kingdom of God.” John iii. 3. He is both blind and ignorant of all heavenly things, *For the natural man perceiveth not the things of the Spirit,* and therefore he cannot worship God aright, for God being a spirit, is to be worshipped *in spirit and in truth.* John iv. 24.

Works done.] All that a man doth, all that he can do, while unregenerate, and out of Christ, is sin, nothing but sin. For, *the plowing of the wicked is sin.* Prov. xxi. 4, 27 *They that are in the flesh, cannot please God. The carnal mind, is enmity against God.* Rom. viii. 7, 8. See Matt. vii. 16, 23 — xii. 33, 34. Not being within God’s covenant, we are not *God’s Children, but Children of wrath.* Eph. ii. 2. Rom. v. 8. Not being within Christ’s Sheepfold, we are not his Sheep, but filthy Goats. Matt. xxv. 33. And while in this state all our works, our best works as we may suppose them, as going to Church, Sacrament, Fasting, Praying, or giving Alms, &c. and yet after all, be nothing but a dry stick, or a splendid hypocrite, abominable in the sight of God. See Isa. i. 13. Prov. i. 23. Matt. vii. 22, 23. Rom. xiv. 23. Tit. i. 15. Eph. ii. 3.—iv. 17:

The Nature of Sin,] Whatever is not of Faith is Sin. Rom xiv. 23. "They that are carnal, saith *Ignatius*, cannot do the things that be spiritual; neither can unbelief do the works of Faith." Also *St. Augustine*, *St. Jerome*, *St. Barnard*, *Irenaus*, and all the Primitive Fathers, consent to this article,—See Homily on good works, &c. And yet all those arguments, although a thousand times repeated, would not convince or convert one of these blind sinners, or moralists, from the error of their ways except God the Holy Ghost set it home to their hearts.

ART. XIV. *Of Works of Supererogation.*

VOLUNTARY Works besides, over and above God's commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, That they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: Whereas Christ saith plainly, when ye have done all that are commanded to you, say, We are unprofitable servants.

The works of Supererogation, &c.] "Are the subversion of Godliness and true religion, and cannot be held without arrogancy and impiety." Josh. i. 7. Ezek. xx. 19. As the law of God is perfect in every part, and requires us to do every good work: we are commanded to love God with all our heart, soul, and strength, &c. Luke x. 27. And since that law is the impulsive cause of our performing every good work, what room is there for works of supererogation? or, how can a man be more perfect than the law of God, which is the exact rule of all perfection? *Be ye perfect* (says Christ) *as your Father which is in Heaven is perfect*, Matt. v. 48. So far is any man from being more good than he ought to be: and from whence then can come his works of supererogation? Not at all. "We have nought to glory in, (saith *St. Cyprian*) since nothing is our own

“ own, it is all given us from heaven, whatever we have.”
John iii. 27. And therefore we have need daily to pray, saying, *Forgive us our debts, &c. He that exalts himself shall be abased, &c.* Read Luke xviii. 10—14. and xvii. 7—10. Mark xxviii. 20.

ART. XV. *Of Christ alone without Sin.*

CHRIST, in the truth of our nature, was made like unto us in all things (sin only except) from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who by sacrifice of himself once made, should take away the sins of the world: and sin (as Saint *John* saith) was not in him. But all we the rest (although baptized and born again in Christ) yet offend in many things, and if we say we have no sin we deceive ourselves, and the truth is not in us.

“ When the Son of God became the Son of Man (says
“ Bp. *Beveridge*) he so became the Son of Man, as still to
“ remain the Son of God: He did not lay aside his Divine Na-
“ ture to assume the Human; but he assumed the human na-
“ ture into the divine. And so he that was perfect God as
“ well as perfect Man, was a perfect Man also, as well as per-
“ fect God, for he was without Sin.” 1 John iii. 5. or he could
not have come to destroy and take it away. See Heb. ix. 14.
1 John i. 5. *Without sin.*] He was both conceived, and born
without sin. Matt. i. 20. Luke i. 36. As a man, he lived
and was tempted of the Devil, yet without sin. John xiv. 30.
Heb. iv. 15. 1 Pet. ii. 22. 2 Cor. v. 21. The holiest of
men that ever lived upon earth (Christ excepted), were not
without sin. St. *Paul*, St. *Peter*, St. *Jude*, St. *James*, and St.
John, all acknowledge this truth, *In many things we offend all.*
James iii. 2. And they that deny it, *deceive themselves, and the*
truth is not in them. 1 John i. 8. St. *Augustin*, *Tertullian*, *Cyril*,
and others also confirm this article.

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ART. XVI. *Of Sin after Baptism.*

NOT every deadly Sin, willingly committed after Baptism, is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

Not every sin:] Committed after Baptism is sin against the Holy Ghost, as the word of God plainly shews, yet every sin in its nature is deadly, and deserveth Gods wrath; but yet is pardonable, thro' the blood of Christ, and a godly sorrow for sin. The very regenerate, the most righteous man may fall into sin, and yet by grace rise and be forgiven. See John v. 14. viii. 11. Eph. iv. 21, 22. Col. iii. 8. Heb. iii. 12. 1 Tim. i. 19. This is clearly manifested in the example of *David, Mannasses, Peter*, and some of the seven Churches of *Asia*, Rev. i. *But the blasphemy, or sin against the Holy Ghost, shall not be forgiven unto man.* See *Tillotson* on Matt. xii. 31. Great are the doubts and fears of many poor Souls about this sin against the Holy Ghost; but this is clear, that no man or woman, who hath never received the Holy Ghost, can commit that deadly sin. But he that hath received the Holy Spirit with all its powerful influence, and afterwards falling away by little and little, at length willfully denies the whole work of the Spirit, this person sins against the Holy Ghost, and it is impossible (saith *St. Paul*), to renew him again unto repentance, having crucified afresh the Lord of Life, &c. Heb. vi. 5, 6. And therefore he will never find forgiveness, neither

ther in this world, nor in the world to come. See Matt. xii. 31, 32. Mark iii. 28. *Ananias and Sapphira*, 'tis said, lyed against the Holy Ghost, and were by *Peter's* words both struck down dead. Acts v. 1, 2. Witness also the remarkable case of *Francis Spira*.

ART. XVII. *Of Predestination and Election.*

Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his Counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity. As the godly consideration of Predestination, and our Election in Christ; is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as

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because

because it doth fervently kindle their love towards God : So, for curious and carnal persons, lacking the Spirit of God, to have continually before their eyes the Sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation. Furthermore, we must receive God's Promises in such wise, as they be generally set forth to us in holy Scripture : And in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

Predestination.] That there is such a thing as Predestination, and that unto eternal life, is clearly proved from the word of God. See Matt. xx. 23.—xxiv. 2. Luke xii. 32.—xvii. 34. John vi. 37. Acts xiii. 48. Rom. viii. 29. 30.

From everlasting.] God's purposes were determined, as God certainly knew, before the world was made, who would be saved, and who would not, who would believe on his Son Jesus Christ, and who not, for it was determined before the foundation of the world. that *they who believed on Christ, should be saved*, Acts xvi. 31. John iii. 16. and that *they who believed not, should be damned*. See John viii. 24. Mark xvi. 16.

But to say that God had determined or predestinated the greater number of mankind to be eternally damned, only to shew his sovereign power (without any previous condition) or offer of mercy, is most shocking and dreadful to think on; and no where clearly to be proved from holy scripture. If the Potter hath power over the clay to mar it, and then to new mould it again, See Jer. xviii. 4, 5. certainly God, the heavenly potter, can do the same work for his own glory; God willeth not that any should perish. Read Ezek. xviii. 32. 2 Pet. iii. 9.—That many die very suddenly, and many come to sad and untimely death is certain, but whether the Souls of those persons are eternally lost, no man knoweth but God only, *in whose hands are the issues of life and death*. Matt. x. 29, 30. *His*

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Whom he hath chosen, &c.] God by his decree and counsel, secret to us, before the foundation of the world, hath chosen in Christ out of mankind, a certain number unto eternal life and glory, see Rom. ix. 11, 12, 13.—24, 25. Eph. i. 4, 5, 6.

Are made conformable to the image of his Son, That he might be the first born of many brethren. Rom. viii. 29. Again, *Chosen according to the fore-knowledge of God the Father, through sanctification of the Spirit unto obedience;* saith Peter, 1 Pet. i. 2. Heb. xii. 24. Again, *Created in Christ Jesus unto good works, which God before ordained that we* (Gentiles as well as Jews) *should walk in them.* Eph. ii. 10. And that none of them shall perish, but through God's mercy attain to everlasting felicity. John x. 28, Rom. viii. 30, 31. 1 Cor. xv. 49. 2 Tim. i. 9.

That this doctrine is full of sweet and unspeakable comfort to the godly minded.] But note, The compilers of these articles were wise, as well as pious and holy men, for we may observe, that tho' the grace of election is asserted in this article, nevertheless severity of reprobation is entirely left untouched upon. And as a father said, "The doctrine of Predestination is a bottomless abyss, and it is to little purpose for any man, especially young ministers, to puzzle themselves, and others, about such deep and dangerous mysteries." But they advise and exhort,

That we should receive God's promises of salvation and eternal life, as they be generally set forth to us in the holy scriptures, which is freely offered to all men, that will come and receive it by faith in Christ. See John iii. 15, 16.—vi. 37. Matt. vii. 7—xi. 28. Acts. xvi. 31. And it is the duty as well as the interest of every one, so to receive God's promises for themselves, and leave the issue of it to God; who would have all men come to the knowledge of the truth as it is in Jesus, repent and be saved. See Ezek. xxviii. 23, 32.—xxxiii. 11. 1 Tim. ii. 4.—iv. 10 And no one did ever truly repent of their sins (were they ever so heinous) and turn to the Lord, but they were freely forgiven. See 2 Chron. xxx. 12. John vi. 37. Luke xviii. 41.

And though this is most comfortable to the elect,] who are called, chosen, and justified freely by God's grace, made sons of God, and heirs of the kingdom of heaven. See Gal. iv. 4. 1 Thess. ii. 18. 1 Pet. i. 3, 4. Yet this is a dreadful downfall to others, who attend not to God's word and promises, whereby the Devil thrusts them either into desperation, or wicked, careless, and most unclean living, &c. See Bp. Beveridge's Notes on this article.

ART XVIII. *Of obtaining eternal Salvation only by the Name of Christ.*

THEY also are to be had accursed, that presume to say, that every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the Light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

They are also to be had accursed that presume to say, &c.] That every man is safe, if he be careful to conduct his life according to the religion that he professeth. If this was true, which it is not, then all the heathen and idolatrous nations in the world would be saved; for there is no nation but what profess some sort of religion, and worship some God, or many gods; as they did in old times, so they do now, Jews, Turks, Mahometans, Indians, &c. And these all expect to be eternally saved, as well as the christians. But we have no such warrant from God's word, but quite the reverse. All err that worship not the true God; for there is but one true God. They worship the Beast, the Devil, and the False Prophet, &c. Rev. xiii. 8.—xx. 10. See their end. And the Beast, and the False Prophet, the Kings of the earth, &c. and all them that worship his Image, were cast alive into the lake burning with fire and brimstone. Rev. xix. 20. This was shewn unto St. John, of what certainly should be in the end.

The holy scripture teacheth that there is salvation in no other way, or name, but in the name of Jesus Christ only. Christ himself hath declared it, saying, *I am the Way, the Truth, and the Life; life itself; and no man* (let him profess what he will) *cometh unto the Father but by me.* John xiv. 6. And the Apostles also have confirmed this expressly, saying, *There is salvation in no other but Christ, For there is none other name under heaven, given amongst men, whereby we must be saved,* and our sins pardoned. See Acts iv. 12.—x. 43. compare 1 John v. 11, 12. All the fathers are very express in this particular article. See also Bp. Beveridge, Archdeacon Welchman, Sherlock on Judgment, and article X.

ART. XIX. *Of the Church.*

THE visible Church of Christ is a Congregation of faithful men, in the which the pure word of God is preached, and the Sacraments be duly ministered according to Christ Ordinance, in all those things that of necessity are requisite to the same.

As the Church of *Jerusalem, Alexandria, and Antioch*; have erred, so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

The visible Church of Christ is, &c.] That God has, and ever had a Church in all ages of the World, is manifest from the Holy Scripture. The Jewish Religion was established by *Moses*, 1500 years before Christ, as the books which the Jews had then in possession of the law and the prophets, was written by men inspired by the Holy Ghost, 1 Pet. 1. which all speak of a Church. And that there is an invisible Church, as well as a visible, is also plain: the Church of Christ being partly visible, and partly invisible. The invisible are all the elect, either now in Heaven, or on Earth, fighting their way through the enemy's country, though they be not seen or perfectly known by us. But Christ knoweth perfectly who are his. John xiii. 18.—x. 14.—*We being many are one body in Christ, and members one of another.* Rom. xii. 4, 5. 1 Cor. x. 17. Eph. v. 25, 26.

Are a Congregation of faithful men, &c.] Of all nations and languages, rich and poor, young and old, male and female: These all help to make up Christ's visible Church, and it has been so from the beginning of the world, is now, and will continue, till all and every member of Christ is brought safe home to Glory. Gal. iii. 28. Acts xiii. 39. Rom. x. 4. Luke xiii. 28. Acts ii. 39.—x. 35. Rev. xiii. 8. Matt. xxviii. 10.

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Where the pure word of God is preached, &c.] These are the most sure tokens of a true Church. For as one saith, "It is religion that maketh a Church, and not the Church that makes Religion; but the Church is to be tried by her Religion. and the visible Church (for the invisible one is not here spoken of) which consist solely of the Elect). But these do maintain the Religion established by Christ and his Apostles, and also profess their belief in the Father, the Son, and the Holy Ghost, by baptizing their members in his name, and celebrating that holy Supper, as Christ appointed. And though some error may, and do happen amongst them, yet this does not subvert the foundation of the Church of Christ, which is founded upon a Rock and sure." See Matt. xvi. 18. Eph. ii. 20, 21. 1 Tim. iii. 16. 1 Pet. i. 21.

But the Church of Rome, Jerusalem, Antioch, &c.] have greatly erred, both in doctrine and practice. The errors of the Church of Rome are innumerable; profane, idolatrous, devilish. The Pope was first called *Antichrist* at Rheims, by the council there, under *Hugh Capet*. And Rome has been called *Babylon*, by St. *Augustine*, and *Hierome*: and St. *Barnard* says, "That they were hatefull both to Heaven and Earth." From Pope *Martin I.* to Pope *John XXIII.* growing from error to error, and from abomination to abomination. And though it is said that Rome, after St. *Paul* had established the gospel there, kept the Faith free from errors for several ages; yet it became at length, and now is, a most loathsome sink of errors, and iniquity.—And if we look into the heads of the Antichristian synagogues, we shall find them just the same, blind, sunk in idolatry and unbelief, acting every kind of wickedness. *The very synagogue of Satan*, as spoken of, Rev. iii. 9.

ART. XX. *Of the Authority of the Church.*

THE Church hath power to decree Rites, or Ceremonies, and Authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's

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God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a witness and a keeper of holy Writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation.

The Church hath power to decree Rites, &c.] By the Church, is here meant they who are vested with Ecclesiastical Authority, whose business it is to take care that *all things be done decently, and in order*, according to the word of God, 1 Cor. xiv. 2. 34, 40. And that the true Faith be preserved, and all errors guarded against, as *Paul writeth to Timothy. O Timothy, keep that which is committed unto thee.—A Bishop must hold fast the faithful word according to sound doctrine; that he may be able to exhort, and to reprove, with long suffering, &c.* 1 Tim. iv. 6, 7, 8.—vi. 12, 20. To guard against all false prophets, and evil workers. Phil. iii. 2. For many false prophets or teachers do creep in, and spread themselves where-ever the true gospel is preached; and deceive many. Matt. xxiv. 23. 2 Pet. iii. 17. Heb. xiii. 9.

The Church hath authority to judge in Controversies of Faith, and to interpret and expound the word of God, &c.] “To interpret and expound the word of God aright, is a peculiar blessing, given only to the Church, that is, to those faithful ministers whom God has chosen to the work, and not to every member.” Matt. xiii. 11. 1 Cor. xii. 7.—xiv. 30. 1 John ii. 20, 21.”

It is not lawful for the Church to ordain any thing contrary to God's word.] These are to be avoided, Rom. xvi. 7. Matt. xvii. 5. Acts x. 43. *Search the scriptures.* John v. 39. *Thy word is truth,* John xvii. 17. *Ye shall put nothing unto the word which I command you, neither shall ye diminish ought from it.* Deut. iv. ii. xii. 32. Rev. xxii. 18. *Irenæus* and *Ignatius*, speaking of the Church, say, “Avoid those corrupt
“Trees, which bring forth deadly fruit: and *St. Cyprian*, We
“must by no means depart from the precepts of the Gospel.
“We are not to follow the customs or commands of men, but

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“ the Truth, and commands of God.” See Rom. iii. 4. Also read Peter and John’s boldness. Acts iv. 19. and St. Paul’s, Gal. i. 9. See also Article vi.

ART. XXI. *Of the Authority of General Councils.*

GENERAL Councils may not be gathered together without the Commandment and Will of Princes. And when they be gathered together (forasmuch as they be an Assembly of men, whereof all be not governed with the Spirit and Word of God), they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of the holy Scripture.

General Councils may not be gathered together, without the commandment of Princes, &c.] “ Great is the power and authority of Kings and Princes by the Word of God. For as the defence of Religion is committed unto them: so must they see that all men do their duties, either to the implanting of the Truth where it is not, or the suppressing of sin and idolatry, wherever it appears.” Such Councils were held in the time of the Mosaiical government, by the command of the most godly K. *David, Solomon, Ezekiah, Josiah, &c.* See 1 Chron. xiii. 1, 2. 1 Kings viii. 1. 2 Chron. xv. 9.—xxix. 4. And since the Gospel, it hath been received into most Kingdoms and Commonwealths by Christian *Kings, Princes, and Emperors*. And it follows that without the will of Kings or Princes, they cannot assemble Councils: but no general one was before that of *Constantine* the Great, who was born in this kingdom, by whose authority the *Nicens* Council was assembled, about 312 years after Christ’s Nativity. And the Council of *Constantinople* by *Theodosius* the Elder, as also the following ones, were by the authority of the Emperors. See Rom. xiii. 1.

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where the Apostle exhorts, saying, *Let every Soul be subject to the higher powers: For there is no power but of God, the powers that be, are ordained of God.* Rom. xiii. 11. 1 Pet. ii. 13.

Whereof all men be not governed by the Spirit of God, they may err.] This has too often been the case. Bishops and Deacons, &c. are still but men, as well when they are in a Council, as when they are out of it, liable to weakneses and imperfections of human nature, so it is no wonder that they should err, and it is manifest they do, and have greatly erred, *and that in things pertaining unto God and Christ.* See John ix, 21.—xii. 42, 47. Matt. xxvii. 63. Mark xiv. 53, 55. Acts iv. 5, 6, 18. Therefore, says *Ignatius*, If any man speak to you “without Jesus Christ; stop your ears against such councils.” See *Field* on the Church, Jewel’s Apol. Article 6

ART. XXII. *Of Purgatory.*

THE Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration as well of Images as of Reliques, and also Invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

Concerning Purgatory, &c.] It is granted, as well by the Romish, the false Church, as by the true Church of God, that no unclean thing can enter into the kingdom of God; and because all men either have been, or still are unclean, therefore they must be purged from sin. But in the manner of purging from sin, the Romanist and true Church widely differ, as is clearly to be proved from God’s Word.

The Romish Church say, it must be in purgatory that the souls of men must be thoroughly cleansed and fitted for heaven: held in the Council of *Trent*. And that this place of Purgatory is in a certain place in Hell; and that Prayers, Masses, and Invocations must be continually offered for them.—See their Manual of Prayers.

The word of God says, that *we*, the true Church of Christ, must, and shall be cleansed from all our sins, before we depart this life; for Christ loved the Church, and gave himself for it, that he might purify and cleanse it with the washing of water, by the word. Eph. v. 26. John xv. 3. Again it is said, *Ye are washed, ye are sanctified, ye are justified in the name of Jesus Christ; whose blood cleanseth us from all sin, both inward and outward.* See Heb. ix. 14. John i. 7. 1 Cor. vi. 11. Again, *Blessed are the dead who die in the Lord,* (in the faith of Christ) *from henceforth: Yea, saith the Spirit, that they may rest from their Labour,* Rev. xiv. 13. Here is not one word of Purgatory: That there is a *narrow-way, and a broad-way*; a place of *happiness and of torment*; See Matt. vii. 13, 14. and Luke xvi. 20.—but no middle state. *But all that believe in the name of Jesus Christ shall receive remission of sins, and shall never come into condemnation, neither here, nor hereafter.* See Rom. viii. 1. x. 11. John iii. 18. Acts iv. 12.—x. 43.

And Clement, of Alexandria, says, “He who receives the
“angel of repentance here, shall not repent when he leaves
“this body; neither shall he be ashamed when he beholds his
“Saviour coming in Glory, with all his heavenly host: nei-
“ther shall he be afraid of the fire of Hell; which is prepared
“for the Devil and his Angels.” And St. Cyprian says,
“There is no confession in Hell: as the Tree falls so it will be.
“Eccl. ix. 3.” *Stillingfleet’s Idolatry of the Church of Rome.*

Of *Pardons, or Indulgencies; Worshipping of Images, &c.*
“This doctrine concerning Pardons, &c. is a gross invention
“of the Church of Rome, contrary to God’s word; by which the
“Pope raises immense sums of money, out of the superabun-
“dant merits of Christ, and the Saints; who bestows it on
“whomsoever he pleases, and as much of these merits as he
“thinks fits; for the remission of such punishments as remain
“to be inflicted; and this is called *Indulgence*.”* Archdeacon
Welchman.—And in the worshipping of Images they now would
fain clear themselves from the charge of Idolatry, making a
difference between an *absolute* and a *relative worship*. But God

* It is incredible to think what an immense sum the Pope raises in the time of Lent, by allowing those, who can pay for it, to eat meat in that Season.

said, *Then shalt not make any graven Image, or the likeness of any thing that is in heaven above or in the earth beneath, to bow down thyself unto them.* Exod. xx. 4, 5. Whence then comes the custom of paying adoration to the relics of the Saints? when they themselves, while on Earth, abhorred, and strictly forbid it. See Acts x. 25, 26. Acts xiv. 15. Yea, the Angel of God forbid St. *John* to worship him. Rev. xix. 10.

Invocations of Saints, contrary to God's word. To conclude with St. James i. 6. "All invocation is vain where there is no Faith; and since there can be no faith where there is no word of God to support it, it follows that the invocation of Saints must be a vain and wicked thing." *There is but one mediator between God and Man, the Man Christ Jesus.* 1 Tim. ii. 5. *Who ever liveth to make intercession for his people.* Heb. vii. 25. The Patriarchs of old, *Abraham, Isaac, Jacob, David, Daniel*, and all the Prophets, as well as the Apostles and Primitive Fathers, and all holy Men, made their prayers unto God the Father, thro' Jesus Christ. See Psal. l. 15. Matt. vii. 11. Luke xi. 13. Gen. xxvi. 25.—xxxii. 9. Dan. ix. 16. Acts x. 2.—xvi. 25. Lord, grant us grace ever to do the same, by their worthy examples. Amen.

ART. XXIII. *Of Ministering in the Congregation.*

IT is not lawful for any man to take upon him the office of publick preaching, or ministering the Sacraments in the Congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have publick authority given unto them in the congregation to call and send Ministers into the Lord's vineyard.

It is not lawful for any Man, &c.] Publickly to preach, &c. but such as are authorized thereunto. This is clear from the Old Testament as well as from the New. The holy men of
old

old were both called, and commanded by God himself to preach the word, or they dared not do so: we read of *Samuel*, *Jeremiab*, *Jonab*, *John Baptist*, and *Jesus Christ* himself, who also sent out their disciples to preach Repentance and Remission of Sins, and to heal all manner of diseases. See John i. 6. —xx. 21. Matt. x. 5, 8. Luke ix. 1.—x. 1.

Lawfully called and chosen.] God hath ordained in his Church, saith Paul, *some Apostles, some Prophets, some Pastors and Teachers*, &c. 1 Cor. xii. 28. Eph. iv. 11. And these publickly to preach the Word before all men, as Christ himself did. See Luke iv. 15. Acts iv. 1, 17. 1 Cor. ix. 16, 17.

The Sacraments not to be administered but by men lawfully called.] As Christ gave his Disciples and Apostles power to preach the Word, he also gave them authority to baptize and administer the Sacraments. Luke xxii. 19. 1 Cor. xi. 24, 25. Acts ii. 28. So all the Ministers of the Word and Sacraments, are *Ambassadors for Christ, and Ministers of God*. 2 Cor. v. 20.—vi. 4. The Apostles in their days ordained Bishops and Presbyters, and the Bishops from thenceforth ordained others to the ministry, *to feed the Church of God*, purchas'd by the blood of Christ. See Heb. v. 4. *No man taketh this honour upon himself but he that is called of God*, as was Aaron, to the Priest's office. *For this cause* (saith Paul to Titus) *left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Elders in every City as I had appointed thee*. Tit. i. 5. And also to be careful to make special choice of wise, sober, and discreet men; *Of gifts, able to divide the word of God aright, to the use of all edifying, &c.* See Acts i. 23.—xiv. 23. 1 Tim. iv. 14.—iii. 2. 1 Pet. v. 3. Tit. i. 7.—This Article seems to have been levelled against those whom we call Lay Preachers; men who are not called and chosen to the ministry, by Ecclesiastical authority. See *Field* on the Church. Bp. Lloyd of Church Government, &c,

ART. XXIV. *Of speaking in the Congregation in such a Tongue as the People understandeth.*

IT is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church,

to

to have publick Prayer in the Church, or to minister the Sacraments, in a Tongue not understood of the People.

To preach in a Tongue not understood.] This would be of very little, or rather of no use to the people assembled. " Since " all divine worship is rather an act of the mind than of the " body ; it follows then, that the worship in which the mind is " not employed, is impious and absurd." Archdeacon Welchman. If I know not the meaning of the voice, saith Paul, I shall be unto him that speaketh a Barbarian ; and he that speaketh will be a Barbarian unto me. 1 Cor. xiv. 11. For to speak, or preach in a strange Language not understood by the hearers, profiteth not the congregation : Edifieth not the weak, instructeth not the ignorant ; as is the intent of all preaching ; but is rather an offence to the hearers, and bringeth contempt on religion. I would rather speak five words in the Church, saith St. Paul, with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown Tongue. 1 Cor. xiv. 19. Justin Martyr, Tertullian, Origen, and St. Cyprian, agree to this article, in their epistles. See also Homily on the Common Prayer, and Sacrament, &c.

ART. XXV. *Of the Sacraments.*

SACRAMENTS ordained of Christ be not only badges or tokens of Christian men's Profession : but rather they be certain sure witnesses, and effectual signs of grace, and God's good will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown, partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures ; but yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have any not visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about ; but that we should duly use them. And in such only, as worthily receive the same, they have a wholesome effect or operation : but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

Sacraments be not only Badges and Tokens, but rather they be certain sure witnesses and effectual signs of God's Grace, &c.] They are indeed tokens by which Christians are known and distinguished from Jews, Turks, or Infidels. And moreover, they be visible signs of an invisible Grace ; and do really convey that Grace of which they be signs, to those who receive them worthily, that is, with an humble, penitent, believing heart ; seeing themselves the most unworthy. These, by the grace of the holy Spirit assisting them, do really and truly receive the thing signified by this blessed Sacrament, that is, the remission of sins, and other special graces from the Lord. See Acts x. 47. Matt. xxviii. 26. But not all, do receive this : And these blessings are witnessed to the real believer's heart by the sealing of the Holy Ghost, Rom. viii. 16. *The Cup of blessing which we bless, saith St. Paul, is it not the Communion of the Blood of Christ ? The Bread which we break, is it not the communion of the Body of Christ ?* 1 Cor. x. 16. And, *that he might sanctify and cleanse it with the washing of Water by the Word.* Eph. v. 26, 27.

Two

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Two Sacraments.] It is plain from Scripture that Christ instituted only two Sacraments, that is, Baptism and the Supper of the Lord, so called. For to these only do the dignity of Sacraments agree. See Matt. xxviii. 19. Mark xvi. 18. 1 Cor. xi. 23, 24, 25, 26. The other five, commonly called Sacraments, *viz. Confirmation, Penance, Orders, Matrimony, and Extreme Unction,* these the Papists allow to be Sacraments, but our Church doth not allow them, because not instituted as such, either by our Lord, or his Apostles. Yet they are to be used in their proper places by us, and are not to be abused. And St. Paul saith, that he who eateth the Bread or drinketh the Cup of the Lord unworthily, that is, without faith, is guilty of the Body and Blood of Christ, 1 Cor. xi. 27. This the ancient Church and primitive Fathers most of them agree to. As St. Augustine, St. Chrysostom, &c. See Homily on the Sacrament.

ART. XXVI. *Of the Unworthiness of the Ministers, which hinders not the Effect of the Sacraments.*

ALTHOUGH in the visible Church the evil be ever mingled with the good, and sometimes the evil have the chief authority in the ministration of the Word and Sacraments; yet so far as they do not the same in their own name but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the word of God, and in the receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith, and rightly, do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

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Never.

Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their Offences; and finally being found guilty, by just Judgment be deposed.

The evil being ever mingled with the good, &c.] Even in the Church of Christ: the tares are mixed with the wheat. Yet we are to observe, the ministers of the word of God do not administer their own, but Christ's Sacraments: and the congregation in receiving them hath respect unto Christ himself, and not to the minister that dealeth the Bread and Wine, and therefore it receiveth them not so much from the hand of the minister as from Christ himself, as to the virtue and efficacy of them. Yet a true and faithful minister will certainly, by his earnest prayer to God, cause the Lord more powerfully to bless the means.—St. *Augustine* saith, “A minister, that is, a dispenser of the Word and Sacraments of the Gospel, if he be a good man, is an associate with the Gospel; but if he be a bad man, he is not a dispenser of the Gospel.”—*Judas* preached the Gospel, as well as *Peter* and *John*, because he was so commanded of Christ; yet he was a bad man. Matt. x. 1, 12. And the Scribes and Pharisees sat in *Moses's* seat. And therefore whatsoever they bid you observe, said our Lord, that observe and do: but do not after their works, for they say and do not. Matt. xxiii. 2, 3.

Neither is the effect of Christ's ordinances taken away by, &c.] Some preach Christ even of envy and strife; and some also of good will and love, so Christ is preached saith St. *Paul*, and I do therein rejoice. Phil. i. 15.—18. “For neither is he that planteth any thing, or he that watereth, but God that giveth the increase.” 1 Cor. iii. 17.

As appertaining to discipline.] Against an Elder receive not an accusation, but before two or three witnesses, &c. And if found guilty, should be reprov'd. See 1 Tim. v. 19.

ART.

ART. XXVII. *Of Baptism.*

BAPTISM is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not Christianed: but it is also a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church: the promises of forgiveness of Sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed: faith is confirmed, and grace increased by virtue of prayer unto God. The Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

Baptism, &c.] “Baptism is taken from a Greek word, which signifies washing, or immersing in water, and whether the Sacrament of Baptism be administered by sprinkling or dipping in water, is immaterial; both point out to us, the grace which is conferred by this Sacrament; for as the filth of the body is cleansed by water, so are the stains of the soul by the remission of sins.” See Heb. x. 22. And as the two Sacraments, *Baptism* and the *Lord’s Supper*, have been treated on in the 25th article, I need say the less here, only refer to the proofs; as every child who has learned the Catechism, can tell the meaning of these two Sacraments: that they be outer visible signs of inward and spiritual grace.

Baptism is not only a sign of profession, but a sign and seal of regeneration or the new birth of Christians.] Whereby, they are ingrafted into Christ; have the promise of remission of sin; are made children of God by faith, and heirs of the kingdom of Heaven. See Gal. iii. 26, 27. Tit. iii. 5. 1 Cor. xii. 13. Acts ii. 38, 41. Matt. xvi. 16. Acts. xxii. 16.

Of young Children.] Infants and young Children, as well as adult persons, by the word of God, are to be baptized. *Bap-*

tism is unto us Christians, the same as Circumcision to the Jews. The children of Jews were circumcised, so the children or infants of Christians are to be baptized. *Forbid them not*, said our blessed Lord, *for of such is the kingdom of Heaven.* Matt. xiii. 14. Mark x. 14. See also Matt. xxvii. 19. 1 Cor. vii. 14.

ART. XXVIII. *Of the Lord's Supper.*

TH E Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another ; but rather is a Sacrament of our redemption by Christ's death : Inſomuch that to ſuch as rightly, worthily, and with faith receive the ſame, the bread which we break, is a partaking of the body of Chriſt ; and likewise the cup of bleſſing is a partaking of the blood of Chriſt.

Transubſtantiation (or the change of the ſubſtance of bread and wine) in the Supper of the Lord, cannot be proved by holy Writ ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occaſion to many ſuperſtitious.

The body of Chriſt is given, taken, and eaten in the Supper, only after an heavenly and ſpiritual manner. And the mean whereby the body of Chriſt is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Chriſt's ordinance reſerved, carried about, lifted up, or worſhipped.

The Supper of the Lord Is a ſign of the mutual love that Chriſtians ought to have to each other, and that intimate friendſhip,

ship, which is or ought to subsist amongst all professing Christians: For, as St. Paul saith, *We, being many, are one bread, and one body, for we are all partakers of that one Bread,* 1 Cor. x. 17, 20, 21. that came down from heaven, John vi. 33, 51.

The Lord's Supper is a Sacrament of our redemption, by Christ's death;] To them who receive the same worthily by faith. See the proofs. Matt. xxvi. 27, 28. Luke xxii. 19, 20. Mark xiv. 24. and 1 Cor. xi. 24, 28. 2 Cor. xii. 5. "The cup of blessing which we bless, is it not the communion of the blood of Christ?" (saith *Justin Martyr*.) "received after a heavenly and spiritual manner," John vi. 56.

Transubstantiation.] Or the change of the substance of Bread and Wine in the Supper of the Lord, is utterly false and a most absurd notion, for reason or common sense to think of, and intirely repugnant to the plain word of Scripture. See Matt. xxvi. 29. Mark xiv. 25. Christ's real body, saith *Peter*, is in heaven, and not in the Sacrament. And *Paul* saith, *As often as ye eat this Bread (not Christ's real Body), and drink this Cup (not Christ's real blood), ye do shew the Lord's death till he comes.* 1 Cor. xi. 20, 26. See also Mark xiv. 22, 23.

The mean whereby the Body of Christ is received, is Faith; and this Sacrament was not by Christ's ordinance reserved, nor to be carried about, or lifted up (as the Papists do), but to be eat and drank, in remembrance of Christ, as he commanded us. See Luke xxii. 19. So saith *Irenæus, Tertullian, St. Cyprian, &c.* See also Homily on the Sacrament.

ART. XXIX. *Of the Wicked, which do not eat the Body of Christ, in the Use of the Lord's Supper.*

THE wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St. *Augustine* saith) the Sacrament of the body and blood of Christ: yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

The

The wicked, &c.] The promised blessing to be received in this Sacrament, is by Faith: but the wicked have no Faith, and therefore they eat and drink to their own *condemnation*, as Paul doth plainly tell us, 1 Cor. xi. 28, 29. x. 21. Again, they lack *the wedding garment, which is Faith, &c.* Matt. xxii. 21. They are not members of Christ's Church, Eph. iv. 15. And they have no promise of heavenly refreshment, being without Faith. John vi. 34. Therefore they procure unto themselves most heavy punishments, diseases, death of the body, and eternal death to the soul. 1 Cor. xi. 29.

ART. XXX. *Of both kinds.*

THE Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike,

If the Bread and the Cup was not to be given to all Christian Men and Women, how are they to *show the Lord's death till he come*? Luke xxii. 20. But it is to be given to all, as is clear from the following texts of Scripture. Matt. xxvi. 26, 27. Mark xiv. 22. Luke xxii. 19. 1 Cor. x. 16.—xi. 25. See *Ignatius, Justin Martyr, St. Cyprian, &c.* who all agree to the same.

ART. XXXI. *Of the one Oblation of Christ finished upon the Cross.*

THE Offering of Christ once made, is that perfect Redemption, Propitiation, and Satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifice of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and

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and dead, to have remission of pain or guilt, are blasphemous fables, and dangerous deceits.

The offering of Christ, &c.] “ Since the offering of Christ
 “ which was once made upon the Cross, is a sufficient satisf-
 “ faction for sin ; then there is no occasion for any other ; and
 “ since it is perfect for redemption, it need not be repeated.”
 Heb. x. 10. *We are sanctified through the offering of the*
Body of Christ, once for all. And he is the propitiation for our
sins ; and not for ours only, but also for the sins of the whole world,
 1 John ii. 2. See Art. 2. *Ignatius* says, “ the passion of Christ
 “ is our *Resurrection*, for by his passion he hath reconciled us to
 “ God, and truly saved us ; says *Irenæus*.” See Acts xx. 28.
 Rom. x. 6. Gal. iii. 13. John i. 29. 1 Pet. iii. 18.

The sacrifice of *Mass*, is most shocking and absurd, a most blasphemous fable, invented by the Papists, and a dangerous deceit, contrary to God's Word, 1 Pet. i. 18. Heb. xi. 6. “ Thanks be to God, we and our Brethren have abandoned
 “ their *Mass*,” saith *Basil*, Ch. xix. 21.—Archdeacon *Welshman*.

ART. XXXII. Of the Marriage of Priests.

BISHOPS, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from Marriage : Therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

It is most plain and lawful by the Word of God, for Bishops, Priests, or Deacons, to marry at their discretion. In the Old Testament commandment is given to the Priests to chuse themselves wives. See Lev. xxi. 7. xxii. 1. 1 Sam. iii. 13. Also in the New Testament, from *Zacharias*. Luke i. 1. And by the example of the Apostles. Marriage is honourable among all men. Heb. xiii. 4. 1 Cor. viii. 2.—ix. 5. 1 Tim. iii. 11.

ART.

ART. XXXIII. *Of excommunicate Persons, how they are to avoided.*

THAT Person, which, by open denunciation of the Church, is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

Since the Church of Christ is a company of holy persons, subject to Christ, as their living head; what then can be more equitable and right, than that such persons as walk disorderly, and by their notorious crimes become a scandal to the Christian name, should be excommunicated, and driven out from the communion of the Church, and looked upon as heathen men: since they live heathenish lives, and it is the duty of all good and godly christians to avoid the company of such, that they may be ashamed. 2 Thess. iii. 6, 14. St. Paul also warneth the Church of Corinth, how to behave toward such. See 1 Cor. v. 3, 4, 5. and again v. 11, 13. *If he repent, receive him again as a brother; but, if he neglect to hear the Church, let him be unto thee as a heathen man, and a publican.* Matt. xviii. 17. So saith St. Cyprian: "Depart, I beseech you, from such persons, and acquiesce in the advice you have from us."

ART. XXXIV. *Of the Traditions of the Church.*

IT is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained

ordained against God's Word. Whosoever through his private judgement, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church, ordained only by man's authority, so that all things be done to edifying.

Tradition and Ceremonies.] If a necessity were laid upon the Church of God, to observe the same Tradition and Ceremonies at all times and Places, then the ceremonies, &c. of the Old Law had remained, and not been abolished; but we find the Apostles themselves gave precedents of altering them as place or conveniency did suit. Acts vi. 14, 46. Gal. xi. 3. Acts xiii. 14, 17. — "Rights and Ceremonies are matters indifferent in themselves; but when they are established by authority of the Church, they ought to be observed by all, upon the account of the reverence due to that authority, which is derived from God; *who hath commanded us to obey them, who have the rule over us, &c.*" Heb. xiii. 17. ("He who acts otherwise, is a Schismatick.") Archdeacon Welchman. And such ought to be rebuked openly, that others may fear. For though great is the privilege of the Church and people of God, as touching rights and ceremonies; yet the Church notwithstanding, and every member thereof in his place, is bound by law of conscience to observe all those ceremonies which are lawful, and not repugnant to the word of God. *Let all things be done decently and in order, and to the use of edifying.* 1 Cor. xiv. 40. *And follow after the things that make for peace.* Rom. xiv. 19. 1 Pet. ii. 13.

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ART.

* ART. XXXV. *Of the Homilies.*

THE second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of *Edward* the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

¶ Of the Names of the Homilies.

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|---|---|----|---|
| 1 | O F the right Use of the Church. | | known tongue. |
| 2 | Against Peril of Idolatry. | 10 | Of the reverent estimation of God's Word. |
| 3 | Of repairing and keeping clean of Churches. | 11 | Of Alms-deeds. |
| 3 | Of good works: First, of Fasting. | 12 | Of the Nativity of Christ. |
| 4 | Against Gluttony and Drunkenness. | 13 | Of the Passion of Christ. |
| 6 | Against Excess of Apparel. | 14 | Of the Resurrection of Christ. |
| 7 | Of Prayer. | 15 | Of the worthy receiving the Sacrament. |
| 8 | Of the Place and Time of Prayer. | 16 | Of the Gift of the Holy Ghost. |
| 9 | That Common Prayer and Sacraments ought to be ministered in a | 17 | Of Rogation Days. |
| | | 18 | Of Matrimony. |
| | | 19 | Of Repentance. |
| | | 20 | Against Idleness. |
| | | 21 | Against Rebellion. |

* As touching this Article, it is not whether these Homilies contain sound and wholesome Doctrine, but whether they may be read in the open Church.

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Second Book of Homilies, &c.] In this article, the doctrine contained in the Books of the Homilies is asserted in opposition to the *Romanists*, who have condemned them as heretical; and the reading them in Churches is approved of, in opposition to the *Puritans*, who have contended that nothing ought to be publickly read in Churches besides the holy scriptures, which is an error easily to be confuted, witness *St. Paul's* Epistles; see Rom. i. 15.—x. 8. See also *Whitgift's* Defence.

If nothing but the plain scriptures were to be read in Churches, there would be an end at once of all sermon preaching both written and extempore: except a minister expounds as well as preaches, he would very little edify his hearers.

“ I cannot but magnify the goodness of God for all good
“ means to bring us unto Faith, and so unto Salvation; but
“ especially for the written-labours of holy and learned men,
“ whose writings in all ages not only have been approved of,
“ but likewise used and read in the most sacred assemblies. In
“ the primitive Church were publickly read the Epistles of *Cle-*
“ *mentius Hermes*, *Calvin's* Sermons, the *Homilies* of the fathers,
“ and many other godly books. *St. Paul* preached the gospel
“ as well by his writings as his speaking; and he encourages
“ his Son *Timothy* to do the same.” 1 Tim. iv. 6.—16. The
Doctrine contained in the *Homilies* is not only sound, but they
greatly confirm the testimonies of the Fathers. *Tho. Rogers*,
Archdeacon *Welchman*.

ART. XXXVI. *Of the Consecration of Bishops and Ministers.*

THE Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of *Edward VI.* and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering; neither hath it any thing that of itself is superstitious and ungodly. And therefore whosoever are consecrated

or ordered according to the rites of that book, since the second year of the forenamed King *Edward*, unto this time, or hereafter shall be consecrated or ordered according to the same rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

Consecration of Bishops, &c.] Is agreeable to the word of God, and practice of the primitive Church; that there should be Archbishop, Bishops, Presbyters, and such like differences and inequalities of Ecclesiastical Ministers was begun by, and established in the Apostles days, who themselves were in dignity above the Evangelists, and the 70 disciples (sent out to preach the Gospel); and held the authority in and over the Churches as the 12 Patriarchs, who also established ecclesiastical Hierarchy. So we find that *James* was Bishop of *Jerusalem*; *Peter*, of *Antioch*; *John*, of the *Asiatic* Churches; *Mark*, of *Alexandria*; *Timothy*, of *Ephesus* and all *Asia*; *Titus*, of *Crete*, of *Philippi*; *Ephaphroditus*, of *Corinth* and *Achaia*; *Apolles*, of *Athens*; *Dionysius*, of *France*; and *Crescens*, of *Britain*. Thus in those early and purer times succeeding the Apostles, so approved was the administration of the Church affairs by such kind of men as they ordained.

They ratified the decrees of ecclesiastical supremacies at the first, by the most famous Council of *Nice*, says *Basil*. And they gloried much that they had received the Apostles doctrine, by succession of Bishops, in the room of the Apostles after their decease; as their goodly monuments, worthy labours and books yet extant, do sufficiently testify, viz. *Irenæus* was bishop of *Lyons*; *Ignatius* was bishop of *Antioch*; *St. Cyprian*, of *Carthage*; *Cyrill*, of *Jerusalem*; *Athanasius*, of *Alexandria*; *Basil*, of *Cæsarea*, of all *Thracia*, *Asia* and *Pontus*; *St. Chrysostome*, *Hilary*, &c. *Augustine*, of *Hippo*; *St. Ambrose*. All most noble instruments for the advancement of God's honor and glory in those days. See *Beza's* Epistle,

The manner of consecrating Bishops, &c. we find described by *St. Paul*.—*Whom they set before the Apostles, and when they had prayed, they laid their hands on them.* See *Acts* xiii. 3.
1 Tim.

1 Tim. iv. 14. and 2 Tim. i. 6. See *Hooker's Eccl. Pol.* B. v. *Field of the Church*, &c. B. v. ch. 56.

ART. XXXVII. *Of the Civil Magistrates.*

THE King's Majesty hath the chief power in this Realm of *England*, and other the dominions, unto whom the chief government of all estates of this realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be subject to any foreign jurisdiction.

Whereas we attribute to the King's Majesty the chief government, by which title we understand the minds of some slanderous folks to be offended; We give not to our Prince the ministring either of God's Word, or the Sacraments, the which thing the Injunctions also lately set forth by *Elizabeth* our Queen, do most plainly testify: but that only prerogative which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil-doors.

The Bishop of *Rome* hath no jurisdiction in this realm of *England*.

The laws of the realm may punish Christian men with death, for heinous and grievous offences.

It

It is lawful for Christian men, at the commandment of the magistrate, to wear weapons, and serve in the wars.

The King's Majesty hath the chief Power in this Realm of England, &c.] Since Kings are by their office the keepers of both tables, it must necessarily follow, that Ecclesiastical Persons, as well as Laymen, are subject to their government, for that they have power to take cognizance in all cases, as well those which concern piety towards God, as those which relate to justice towards man. *There is no power, saith St. Paul, but of God; the powers that be, are ordained of God.* Rom. xiii. 1, 2. also St. Peter calleth the King the *supreme*, or him that had chief power. See 1 Pet. ii. 13. We also learn from the Old Testament, that pious Princes among the *Jews*, were invested with this authority, as you may see Exod. xxxii. 22. Psal. lxxxii. 1. 1 Sam. xxii. 12. 2 Chron. xix. 5.—xxx. i.

We attribute to the King's Majesty the chief Government, &c.] The office of the civil Magistrate is to restrain, and, if need be, to punish offenders according to the measure of offences, sometimes by force of arms, if subjects are turbulent or rebellious, and sometimes by more gentle means. *For Kings are Ministers of God; to take vengeance of him that doth evil. Therefore Princes are to be feared, not of them that do well, but of the evil doer,* see Rom. xiii. 3, 4. And it is manifest, that whatever power the Church of *England* ascribeth to her Kings, or Princes, the same was made use of aforetime by the *Christian Emperors*. See *Jewell's* and *Whitgift's* defence.

That they shall rule all estates, &c. whether Ecclesiastical or Temporal.] See Rom. xiii. 1. 1 Pet. ii. 13. Also 1 Kings ii. 26, 27.

Bishop of Rome hath no authority.] If the Bishop of *Rome* did, according to the will and commandment of God, preach the Gospel; labour in the vineyard; divide the Word of God aright: administer the Sacraments, as instituted by Christ, and that faithfully and sincerely, and shew by his life and conversation the good fruits of a godly bishop; doubtless he would be worthy of double honor, as 1 Tim. v. 17. Yet, were he ever so honourable or religious, this would give him no authority

city to set out of his own diocese, more especially not within this Realm of *England*. Much less when the Popes of *Rome* have manifestly acted quite the reverse, opposing the commandments of God, and the truths of the Gospel, by errors, superstitions, most horrible and cursed opinions, by which fruits and impieties, the Scripture has stiled him, *The very Antichrist, the Man of Sin; the Son of Perdition*: and the adversary of God. See 2 Pet. ii. 3. 2 Thess. ii. 4. Rev. xvii.

That the Pope of *Rome* was St. *Peter's* successor, is intirely false, for the Apostles were equal in authority; and further it is clear that St. *Paul* was stiled the Apostle of the Gentiles, and was not afraid to reprove *Peter* himself. Gal. ii. 14.

The Laws of this Realm may punish, &c.] "For God himself doth arm Princes with the *Sword*, which is the instrument of *Civil*, as well as Military Justice; and in vain would they bear the *Sword*, if it were not just and lawful for them to use it on lawful occasions." See Rom. xiii. 4. And for this reason, that men, might be brought into subjection, and good government among themselves." *Ignatius*.

ART. XXXVIII. *Of Christian Men's Goods which are not common.*

THE riches and goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give Alms to the Poor, according to his ability.

The goods of Christians are not common.] Thus the very precepts about communicating to, and relieving the wants of the poor, plainly shew, goods that are every man's own property: *While it remaineth*, said *Peter* to *Ananias*, *was it not thine own?* &c. Acts v. 4. Yet every Christian Man joined to the Church of Christ, is obliged to relieve the poor, out of their own proper possessions, as the Scripture every where commands; as it also forbids the unlawful getting, keeping, or laying-up riches. See 1 Cor. v. 11. Acts xx. 35. 1 Thess. iv. 10. Jam. ii. 16.

From

From hence it is plain, that if all things were common, then as no one would be rich, neither would any be poor. How much better is it for a man, by possessing a competency, to be free from the hardships of want, and likewise have it in his power to relieve the necessities of the poor, of whom our Lord said, "ye have the poor alway with you." An equality of circumstances would also stop and contradict many other excellent precepts of the gospel, such as relieving the poor, feeding the hungry, and cloathing the naked, &c. See Luke xvi. 9. Deut. xv. 11. Prov. v. 15. Matt. v. 42.—xxv. 35. 1 Tim. vi. 17, 18.

ART. XXXIX. *Of a Christian Man's Oath.*

AS we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and *James* his Apostle; so we judge that Christian Religion doth not prohibit, but that a Man may swear when the Magistrate requireth, in a cause of Faith and Charity, so it be done according to the Prophet's teaching, in Justice, Judgment, and Truth.

Vain and rash swearing is forbidden.] And the better to avoid vain rash oaths, and swearing, it is good that we keep in mind what was said by our blessed Lord, and by his Apostle *James*: *I say unto you, Swear not at all, neither by heaven, for it is God's Throne; neither by the Earth, for it is his Footstool; but let your communication be Yea, yea, Nay, nay, for whatsoever is more than these cometh of evil.* Matt. v. 34, 37. Jam. v. 12.

But that a Man may swear when a Magistrate requireth it.] And this is evident, because Christ himself being abjured upon oath before the High Priest's judgment seat, refused not to do it. See Matt. xxvi. 63, 64. See also Jer. iv. 2.—xii. 16. Deut. vi. 13. But rash and profane swearing is strictly forbid. Exod. xx. and it is far better for man to avoid taking any oath at all, lest he forget himself, and sin against God. This is the advice of *Augustine*. See also *Homily against Swearing*.

F I N I S.

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